TESTIMONY
FOR THE
Son of Man,
And against the
Son of Perdition:

Wherein is set forth the FAITH and OBEDIENCE of GODS ELECT, Testified by the Mouth of the Lord, Angels & Men.

With a true *Discovery* of a Bundle of Equivocations, Confusions, and Hypocrisies, in those who call Themselves *Preachers of, and to the Light within all Men*; who yet are so far in darkness themselves, that they acknowledge not the *Scriptures* and *Ordinances* of *Jesus Christ*, so as to be Directed by the one, to the Obedience of the other.

By *Joseph Wright*, a Servant of Jesus Christ.

Luke 11. 44. *Woe unto you Scribes, Pharisees, Hypocrites; for ye are as Graves which appear not, and the men that walk over them, are not aware of them.*

Heb. 10. 38. *Now the just shall live by Faith*, &c.

Isa. 8. 20. *To the Law, and to the Testimony; if they speak not according to This Word, it is because there is NO LIGHT IN THEM.*

LONDON, Printed for *Stephen Dagnal*, and are to be sold at his Shop in *Alisbury*, and at [illegible]

To the Beloved Flock of Jesus Christ, that are in the Faith and Fellowship of Him, according to his glorious Gospel, in *ENGLAND.*

And to all them that in every place call upon the Name of our Lord *Jesus Christ*, who sits at the right hand of God the Father in the Heavens, out of every man on Earth; Blessings, Riches of Grace, Mercy and Peace, be multiplyed upon you, from the most high Lord of all, who dwels in that Immortal Light, which mortal Eyes did never see, nor can see: and from *Jesus Christ* his Eternal Son, in truth and love, to the establishing your hearts in the Love of the Truth, and to the giving you an Inheritance among them that are Sanctified by Faith, which is in him, to the Glory of the only wise God; to whom be ascribed Blessings, Glory, Power, Salvation, Might and Praises, in the highest, throughout all Ages, in the Churches, by his only Son *Jesus Christ*; even for ever, and for ever, *Amen.*

My dear Friends and Brethren,

IT hath pleased the Father of Mercies, that we should have our Lot in these Times, wherein Iniquity doth abound, and the Love of many doth Sect. I.

wax cold; *and indeed wherein the* Myſtery of Iniquity *doth mightily work and prevail, ſo that* if it were poſſible the very Elect ſhould be deceived, *and beguiled from the* ſimplicity *of the* Goſpel *of their* Salvation, *by the deceits that are abroad, and the workers of Wickedneſs, who labour with all their might to* darken the Counſel of God by words without knowledge, *Job* 38.2. *Prov.* 21. 30. *Satan you know hath alwayes endeavoured to Counter-work the Diſpenſation of God, ever labouring to make his wicked Deſigns and Devices to be as like the Truth of the Lord as poſſible, that thereby he might keep back the Children of men, from giving themſelves up to the Lord Jeſus Chriſt; a notable Example we have of this in* Pharoah *and his* Sorcerers, *who* withſtood *with* Signs wrought by deceit, *Moſes, who* wrought by the finger of God: *And it is foretold to us, that* like as Jannes and Jambres withſtood *Moſes*, even ſo *ſhall the* Truth be reſiſted, *by ſome*

that

that would seem to have as beautiful a face for a while, as Truth it self; so that it will be hard to distinguish the one from the other, without abundance of the Spirit of Discerning: But this is Truths Character, it will have the Victory and Triumph, notwithstanding all the fierce opposition that it meets with, and the higher men and devils clime to overtop and over-master it, and to exalt themselves above it, the greater will be their fall, and their condemnation, and the manifestation of their madness and folly; for it shall be discovered as that of Jannes *and* Jambres *also was.*

Now for as much as Errors and Delu- Sect. 2.
sions are many, as Truth but one, I cannot make it my business at this time, to put into your hands an Advertisement and Discovery of them all; nay it is needless for me so to do, because generally that is done already: Notwithstanding I thought good to give you a discription of one that is most dangerous, having perfect knowledge thereof, from the first springing of

it up in this our Nation, to this time; and knowing how taking it is to many, because it seems to carry along with it a zealous Conversation, whereby many of you have been apt to think, that there is but one step betwixt it and Truth; I have therefore very faithfully in this Book set before you the large and wide distance, that there is between the things herein opposed, and the Truth that you profess, that you may be warned to hold fast the Profession of your Faith without wavering, *and not be* drawn away *with the* flouds of Iniquity, *like dead Fish with the streams.*

Sect. 3. *Many of you are apt to be too credulous, to that which seems to have a parcel of good words in its mouth, and is spoken against, and opposed by some ungodly men, not weighing things well before you imbrace them, but letting your affections out-run your judgments; Be therefore careful, and* seek the Lord, depart from evil, be ever following that which is good; For evil men understand not Judgment, but they that

seek

ſeek the Lord underſtand all things, Prov. 28. 5. *Try things out by the Scriptures before the Lord, and ſeek his face by Faſting and Prayer, and be ſure you be not drawn to Faſting without Prayer, for that is dangerous.*

You have been throughly Warned by Sect. 4. *the Servants of God, to beware of all* Whoriſh Worſhip, *it would be a ſad thing, that for fear of her and her filthineſs, you or any of you, ſhould run into the* Son of Perdition's *Practiſes; O what great need have you to be* ſober and watch unto Prayer; *I therefore your* fellow Companion in the patient waiting for of the coming of Chriſt, *do earneſtly in all bowels of honeſt affection in Chriſt Jeſus, beſeech you to handle the Spirit, againſt which I here contend roughly at the door; Is not the ſound of its Maſters feet behind it? I am preſſed to this Work by many weighty Conſiderations; you know how nearly I am related to you, that you may not be enſnared and taken in an evil net, while*

I by any means may through grace help and prevent it, is that for which the dispensation of God calls upon me; I have (though unworthy) been appointed by many of you for a defence of that Truth of the Gospel which you profess, and have had many a grapple with these Fore-runners of the Man of Sin, *as well as with the* Emissaries *of the* Whore; *whereby I have the advantage to see into their deceits, and whose Servants they are, who say they are* Apostles, *and are not, but are* Lyers; *Therefore I am bound to make it known, to the end, that the* Mystery of Iniquity *may be discovered, and that the Christ of God may be magnified, his Truth advanced, his People established and confirmed; and also to prove if any hereby may be converted, and their Souls saved, that the Truth which is so much trodden down, as would make ones heart bleed to see it, might be made honourable.*

Sect. 5. *And not knowing whether ever I shall see you face to face, therefore I take this course*

course to discharge part of that Trust which is upon me, whereby I shew to you, and to every of you, the sad Principles of that Spirit of Antichrist, *which now runs about Preaching up the* Law *or* Light within, *as also to and from it; wherein you may see the sad Consequences and Companions of that Doctrine; as also the Faith of Gods Elect, laid down and proved by the Scriptures, in opposition thereunto: In which is discovered, that all Righteousness rested in, which is not wrought by that God-Man, Christ Jesus, and made ours by Faith, is no better than Wickedness presumed in: That they which deny the Doctrine of the Son of God, and that deny his Person to be a distinct Person from all other Persons; do deny the Father also: That to them which Believe not in him, that is the only Son of God, Baptism in Water, Prayer, and Laying on of Hands, Breaking of Bread, & all other Ordinances of the* New-Testament, *must needs be as Shadows without substances, as Shells without kernels,*

as Bodies without ſouls; for they deny the Father, Son, and Spirit.

Sect. 6. *It will not be your way therefore to diſcourſe this Spirit, about the Authority of* Ordinances; *the difference lies not ſo much between them and us now, about who ſhould Preach, and what Ordinances are to be obſerved; but what is the* Doctrine *that is to be Preached, and what is that that is to be* Preached to, *& which is the* Chriſt *that is to be* Believed in: *Now they which do differ in theſe* Fundamentals, *need not waſte time about other Points, which otherwiſe are neceſſary to be diſcuſſed: I need not give you a repitition here, of all that is in the following Diſcourſe; my main deſign is to warn every one of you, ſeriouſly to conſider the following matter, and to beware you hearken not to thoſe pretended* Preachers up of the Light, *whoſe Doctrine being examined by the Doctrine of the Scriptures, is found to be groſs Darkneſs; but if you ſhall not be warned, I have as to this done my duty, your blood will lie on your own heads.* For

For my part, as I do not seek the Patronage of the great and mighty of the World, as I fear not their ignomy nor reproach; so I desire not their thanks nor commendation; I have this to commend to you, I wish I had you to commend also, that your Practise were answerable to your Principles; and then however some do Preach up the Light within, *I am sure you would be the* Light of the World, *Mat. 5. 14. I have not further here to say to you, but to bespeak your hearts, to beautifie the Truth which you are made partakers of. Consider what I say, and the good Lord give you a right understanding in all things; remember me in that intrest which you have at the Throne of Grace: Farewell,* Sect. 7.

Yours, to serve you in the Service of our Lord Jesus Christ.

JOSEPH WRIGHT.

To all those that through Ignorance, are ADVERSARIES to the DOCTRINE of JESUS CHRIST, and to the Professors thereof: If you have not sinned that Sin unto death; Peace be unto you, and Peace be to your House, through the Grace of Jesus Christ the Prince of Peace.

Men and Brethren,

Sect. 1. *I Cannot pass any of you without a bitter sigh, lamenting your Ignorance, who do please your selves in reproaching others, not having the knowledge to discern betwixt one sort of Professors and another, but judge all alike; and if you get but a Scandal by the end, it shall not be suddenly laid down by you, nay many of you do wait for our haltings, and if but one do miscarry, you will be sure to say that they are all such, accusing all the Separated Congregations, which in this Nation have Separated from the Parish Assemblies,*

blies, as Munſter Baptiſts, *and Followers of* John *of* Leyden: *whoſe Hereſies notwithſtanding we abhor, as alſo they were abhorred by the Servants of the Lord of that time, as may be ſeen in the Hiſtory of this Iron Age; yea if any falſ Doctrin or Practiſe hath riſen up, many of you have laid it at our doors; as when that notorious, vile and abominable Practiſe of the* Ranters *did ariſe, O how were we, whoſe Souls do abhor all incivility, and unchaſt actions, branded with their lacivious wayes! and what an Odium hath been caſt upon our Meetings, and wayes of Adminiſtring the holy Ordinances of the moſt holy and glorious God, which we have ever deſired and laboured to obſerve, in a comely and decent manner; all which ſcorn and deriſion caſt upon us, we well hope by our Converſations in a great part is wiped away; and with the help of divine Grace, we ſhall dayly labour to keep a Conſcience void of offence both toward God, and toward man, that the Worſhip which we perform to him, in his Chriſt may be approvable, and to you more acceptable.*

Now as we have both by Preaching and Printing, declared our ſelves Non Conſentors to all the aforeſaid Iniquities, and Unrighteous acts againſt God or man; in the Sect. 2.

mean

mean time there hath risen up a most Pernitious Stratagem of Satan, whereby to delude the Children of God and men: The Doctrine and Practise is generally known, it is a Teaching up the Light within all Men, *&c. I need not expresse my self in any other terms, although you have another Name for the conformists to that Notion, which I judge doth not so fully include it; and therefore I call them that are in Unity with that Principle, the* Messengers of Antichrist, *and the Spirit is his, and the Doctrine also; a clear discription whereof you have in this Book.*

Sect. 3. *And although we have both Preached and Printed against this Device of Satan, and have born Witness very much against this Delusion; yet so simple are some, both People and Teachers, as to rank us with them, as Co-partners, and such as are espoused to that Doctrine, which* Teacheth up the Law *or* Light within all Men, *&c. But the Lord knows it, and so shall you one day, if you shall not believe it now, That to entertain such a Doctrine, would be to commit a Rape not only upon our very Consciences, but also upon our meaneſt Principles; and it is no small grief to us to bear the least tittle of their Inventions, neither do we either Preach or Practise any thing at all as from them:*

And

And to take off all your Suſpitions, and to reſolve even thoſe things in which you your ſelves are in the dark, as alſo to quit our ſelves, in preventing your ruin by that deceit, as we in ſome meaſure have done by thoſe Opportunities which we have had; Even ſo now, I who am very inſufficient to ſatisfie your curious eyes and ears, do yet in the behalf of Chriſt my Lord and Maſter, his Truth and People, communicate theſe Conſiderations following to your view, which as you ſtand oppoſite to that Spirit againſt which I contend, I doubt not but you will entertain with welcome; but where the weight that I bring out of the Sanctuary, to ſhew the lightneſs of their Imaginations, doth threaten the diſcovery of your groſs Inventions, and doth grate upon your Profeſſions, it is like that I and my Book to, may be ſhut out of your hearts and hands; but this I value not, neither do I care what becomes of my Name, or Repute in the World, ſo the Cauſe of Chriſt be declared, and his Truth cleared from the filth, which is and hath been caſt upon it.

And whether you will hear, or whether you will forbear, as your ſelves will feel the benefit or loſs; ſo I tell you honeſtly, and from my very heart, that I cannot rejoyce in Sect. 4.

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any thing on this ſide Chriſt more, than in ſeeing Sinners Converted unto him, and rightly ſetled in Faith and Practiſe, &c. And I do hereby warn every one of you to look to it in time, and look into the matter following, as deſirous to ſee thereby the Eſtate of your own Souls, as well as the ſtate of the Controverſie between them & us; and where thou art hit & touched in thy heart and conſcience, I pray thee who ever thou art oppoſe not; I deſire unfeignedly, that thoſe that ſhall ſee or hear the matter herein contained, might feel ſomething (though ſecretly whiſpered) of Divine and Everlaſting Concernment, that the good Lord may have the Glory in thy Converſion and Salvation; is and ſhall be the earneſt and continual requeſt of my Spirit.

JOSEPH WRIGHT.

18 JY 63

To

To all them that Teach up the *Light within all men*, as that which is *sufficient eternally to save them*: If Mercy may be by you enjoyed, it is the desire of an hearty Well-willer of your Souls, that in the Grace of Christ, once more tendered unto you, that you may obtain it.

THou art the Party to whom at this time I am desirous to speak, although thou dost not owne the name by which thy Notion is by some distinguished; the which I do not mention, having not so much to do with thy Name, as thy Spirit; nor with one or two of you, as with all. Moreover, I know that that Name doth not so well befit thee, as that which I have endeavoured to distinguish thee by. Sect. 1.

One reason why I publish this Piece, is, because I could never have a fair dispute with thee, but one reviling term or other Sect. 2.

thou hast cast upon me: Another reason is, to shew to thee what little Union there is betwixt thee and Truth: Another is, to set before thee, and all men, those pernicious Principles which thou holdest, although thou seemest to set such a fair glosse on them: Another is, truly to state the difference which is betwixt us, that we may not be disputing about Ordinances, when the difference *is about the* substance *and* foundation of all Generations that shall be saved. *Another is, to shew unto all those who would have us to own you for Christians, and joyn with you, the reason of our not consenting thereunto. Another is, to signifie unto all, the danger that is in following thee, before they be caught by thee. Another is, to warn the Churches of Christ that they suck not in thy Principles, nor so much as bid thee,* God speed; *seeing thou bringest not the Doctrine of Christ. Another is, to arm them against thee, that thy design upon them may be blasted. Another is, to set before thee thy way, and the end which it will bring every man unto that walketh in it; the which thy detestable blasphemies, that Preachest up the Light within all men, are contrary to the Doctrine and Person of Jesus Christ; making*

Christ

Christ to be only a power in every man, *which is his Justification*; *And much more of thy erroneous Doctrine I could rehearse, but it is wearisom, and might, as hath been said in the like case, rather be wondred at, than confuted: But seeing Satan in his Instruments hath transformed himself into an Angel of light, thereby to deceive the hearts of the simple; for their sakes I must speak something to thee, because thou bringest some texts of Scripture, which thou wouldest perswade people doth make for thee, as some have done,* Rom. 2. 14, 15. *thereby opposing Faith in the Man* Christ Jesus, *and his sufferings; and from that Scripture confidently affirming, that those Gentiles there mentioned knew not the Man* Christ Jesus, *which we believe in, nor did believe on him, yet kept the Law, and were thereby justified before God: And because the Scriptures which thou alledgest to colour thy deceits, doth declare unto us a Christ, therefore thou sayest, that that is the Christ, to wit, the Work of the Law written in the heart; for although thou sayest not, that any can be saved without Christ, yet thou intendest nothing lesse, than that any are saved through the purchase of the blood of that Christ, who*

is God and Man, apprehended by Faith; for this thou reckoneſt to be erroneous, although it be the Foundation of all Generations that ſhall be ſaved.

Sect. 3. *Now I know not whom I ſhall by this writing offend, but ſuch as are averſe to Truth: for one cannot defend the Truth, but he ſhall offend its oppoſers. But this I aſſure thee of, thou wilt not rightly underſtand me, if thou takeſt any thing herein delivered otherwiſe, than from a lover of God and man. I have ſet down thoſe thy Principles which I have good proof to be thine, that Preacheſt up the Light within all men, &c. which if thou doeſt not own, and doſt except againſt any thing, either by Word or Writing, and ſay that I wrong thee in alledging ſuch things; My Anſwer is, many of them are thy own, known ſufficiently by thy words of mouth, and all the reſt too, for otherwiſe they would not be diſperſed in thy Books, the which thou wouldeſt not publiſh if thou didſt not approve of the Doctrine contained in them. And I heartily wiſh, that all that ſhall have to do with thee about any thing here declared, which thou ſhalt be aſhamed of, that they would require thee by Writing, to publiſh thy abhor-*

ring

ring thereof; and if any of thy followers do teſtifie their abhorring of thoſe things, without ſecret evaſion or mental reſervation, I ſhall be glad; if not, let them be content (as one ſaid) to be called his Diſciples whoſe diſcipline they follow.

I further declare my forwardneſs to entertain any honeſt and fair Diſpute with thee about theſe things, taking them in order; but I ſhall not take any one Writer that is not a known Leader of this Notion of the Light within, &c. to be worth my ſaying any thing unto, in reference to what I here ſay; neither ſhall I take notice of any one writing againſt what I charge thee with, that is filled with revilings, that doth give railing language, and put things off with lies, &c. I ſhall only receive a ſober Antagoniſt, or elſe expect your renouncing your Errors, repenting, believing and obeying the Goſpel. Sect. 4.

Joſeph Wright.

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18 JY 63

A TESTIMONY

For the Son of Man, and againſt the Son of Perdition.

CHAP. I.

Wherein it is laid to the charge of thoſe that Preach up the Light within all men, *That they do deny Jeſus Chriſt; which is proved by their making no mention of his death for the ſins of the world; by their not gathering Men and Women into fellowſhip with him by Faith; by their ſetting up Works for Juſtification; and by their neglect of Self-denial: againſt which is teſtified the Faith of Gods Elect, concerning the Perſon of Chriſt, his Death and Reſurrection, and Reconciliation thereby, with Faith therein, for Righteouſneſs, Sanctification and Self-denial.*

1. THE firſt thing that I lay to thy charge, whoſoever thou art that *Preacheſt up the Light within all men*, re- *Sect.* 1.

Chap. 1. quiring all People to mind the Light which is within them; is this, That thou doeſt deny that Chriſt which dyed at *Jeruſalem* out of every perſon of man, but his own, & in ſo doing denyeſt Jeſus Chriſt come in the fleſh; and thy ſpirit is the ſpirit of Anti-chriſt, notwithſtanding all thy pretended zeal, &c. which I prove againſt thee as followeth:

Sect. 2. Firſt, Becauſe in all thy Preaching, Teaching and Declaring, thou never makes mention of Chriſts *dying* for the *ſins* of the *World*; nor that he *taſted death for every man*, thou art altogether ſilent in this Doctrine of *Chriſts dying for man* in the *body* of his *fleſh*, and out of all other men, to *Redeem man unto God*, and to *ſave him from his ſins*; which ought to be taught and preached firſt of all to ſinners and unbelievers, to beget Faith in them, and Repentance unto life, 1 *Cor.* 15. 3. and 4. But thou doſt altogether preſs every Man and Woman to look to the Light within them, telling them that that will ſhew them all ſin and iniquity, and will lead them out of it, and eternally ſave them, if they be guided by it.

Sect. 3. Secondly, Becauſe as is thy word of mouth, even ſo is thy writings, for amongſt them all and in them all, there is not one line which

which teacheth that Chriſt did *die for the ſins of the world*, and *freely laid down his life as a ranſome for ſinners, or offered himſelf a Sacrifice to God*, upon that Croſs on which he was crucified at *Jeruſalem*, in his own body, and out of every man elſe, thereby to reconcile both *Jew* and *Gentile* unto God by his *own blood*, ſhed in his own body, *Epheſ.* 2. 13, 16. *Col.* 1. 20, 21. which is ſuch a truth of ſuch concernment, that whoſo preaches it not, doth not preach the Goſpel of Chriſt, nor lay the foundation which is the true and pretious Corner-ſtone, yea, the foundation of all Generations that ſhall be ſaved; *For no other foundation can any man lay, than that which is laid, even Jeſus Chriſt, and him crucified: the juſt dying for the unjuſt, that he might bring us to God, being put to death in the fleſh, but quickned by the Spirit*, 1 Pet. 3. 18. who his *own ſelf bore our ſins in his own body on the Tree*, that *we being dead to ſin, ſhould live unto Righteouſneſs; by whoſe ſtripes onely we can be healed*, 1 Pet. 2. 24. Chap. 1.

Thirdly, Becauſe thou doſt not gather men and women into communion with Chriſt by Faith, teaching them to believe in Jeſus Chriſt & him crucified, out of them, Sect. 4.

and

Chap. 1. and in his own body, for their ſins and iniquities; by which Faith every true Believer being juſtified, hath Peace with God through our Lord Jeſus Chriſt; by whom as the Apoſtle teacheth, *Rom.* 5. 1,2. *We have acceſs by Faith into this* Grace, *wherein we ſtand and rejoice in* Hope *of the glory of God*, ſee *Rom.* 4. 16. *Rom.* 11. 6. 2 *Cor.* 1. 24. But on the contrary thou gathereſt by Works, never queſtioning whether thy Proſelytes believe in Chriſt that dyed at *Jeruſalem*, by whoſe Death and Reſurrection Believers do receive Reconciliation and Juſtification; I ſay, by Works thou gathereſt, and not by Faith, warning all people to look to the *Light within them*; and they which own this thy Doctrine, and walk and work according to it, thou owneſt, and none but ſuch, nor takeſt to be ſuch as are either taught or gathered by thee, the which thou receiveſt; although as touching the Faith in Chriſt Jeſus, they are as ignorant as Heathens, and are abſolute Infidels, which I have proved many a time by Diſcourſe with thy followers; Therefore in that thou gathereſt by Works, and not by Faith, making them Heirs, which are onely Workers, and not Believers; thou makeſt *Faith void*, and the *Promiſe*

to

to them which do believe of none effect, Chap. 1.
*Rom.*4. 14. by which it is evident, that thou gatherest not in the Name of Christ, nor with Christ; and therefore art no true and right Gatherer, but a scatterer abroad; thou art not with Christ, but against him, and art led by the spirit of Antichrist.

But in the Name of the Lord Jesus Christ *Sect.* 5.
which died at *Jerusalem*, I affirm against thee, that there is no Salvation in any other but in Jesus Christ, and him crucified for the sins of the world; and that by the merit of his Death, and by the power of his Resurrection, done and acted out of every other man, and in his own Person, is Justification and Salvation, to be obtained through Faith, *Rom.*5. 10. *For there was a necessity that Christ should suffer, and rise again the third day, for the Justification of all them that believe in him*, Luke 24. from ver. 22. to 48. And they which do not know this, know nothing at all, as even *Caiaphas* the high Priest doth declare, as it is written, *John* 11. 49. &c. *And one of them named* Caiaphas *being high Priest that same year, said unto them*, Ye know nothing at all, *nor* consider *that it is* expedient for us *that* one man *should* dye *for the* People, *and that the whole Nation perish not*;

Chap. 1. *not: and this he spake not of himself, but being high Priest that year, he Propheſied that* Jeſus *ſtould dye for that Nation, and not for that Nation onely, but alſo that he ſhould gather together* in one, *the Children of God that were ſcattered abroad.* Behold how ignorant they are that know not that Jeſus Chriſt ought to ſuffer death for the People, which elſe had all periſhed, and had all remained ſcattered, had not he *gathered together* in one *the Children of God that were ſcattered abroad*; as verſe 50,51,52. The loyal high Prieſt did Propheſie much better, than theſe pretended *Preachers up of the Light within,* &c.

Sect. 6. But as no ſin could be done away without ſhedding of blood, and death, really and viſibly, *Heb.*9. 15, 22. and 10. 10. So that it is no other offering, but that of Jeſus Chriſt once offered, through which ſinful man by Repentance and by Faith in him can have Salvation; 'tis not a Chriſt offered daily, as the Papiſts teach; for then muſt he often have ſuffered ſince the foundation of the world. But now according to the Apoſtles Doctrine, Once *in the end of the world hath he appeared, to put away ſin by the* Sacrifice of himſelf; *and it is appointed for all men* once *to* die, *but after*

after this the Judgement; So Christ was once Offered, *to bear the sins of many*; *and unto them that look for him shall he appear the second time without sin unto Salvation*, Heb. 9. 26, 27, 28. *Who his* own self *bore* our sins *in* his own Body *on the* Tree, 1 Pet. 2. 24. even in that very Body which he had *prepared him*, Heb. 10. 5. which was born of the *Virgin* called *Mary*, Mat. 1. 18. that mortal visible *Woman* which was espoused to that particular man called *Joseph*, which *Child* the *Wise men* came *to see*, Mat. 2. 11. who was *Circumcised the eight day*, Luke 2. 21. that very Child *Jesus* which *Herod* sought to destroy, but was prevented of his purpose by his flight into *Egypt*, according as *Joseph* and his Mother were directed by the Angel; who about the thirtieth year of his age was *Baptized* of *John* the Baptist, in that external River called *Jordan*, Mat. 3. 15. upon whom the Spirit of God did visibly *descend*; who walked up and down in the Land of *Judea*, *Samaria* and *Galilee*, in the City of *Jerusalem*, and in divers other Cities and Places thereunto belonging, *doing good*, *working Miracles*, *healing* them which were outwardly *lame*, and inwardly oppressed of the *Devil*; for God was with him, *Acts* Chap. 1.

10.

Chap. 1. 10. 38,39,40. Notwithstanding *Judas* did betray him with *a Kiss*, and sold him for thirty pieces of *Silver*; whom the Rulers and high Priests did take and judge, and *hanged* him upon a Tree without the Gates of the City *Jerusalem*; whose side was *pierced* with a *Spear*, out of which came *blood* and *water*, as it is writen, *John* 19. 34,35. *And he that saw it bore Record, and his Record is true, and he knoweth that he saith true, that ye might believe*; whom *Joseph* of *Arimathea begged*, and took down from the *Cross*, and laid him in his own *Sepulcher* in a Garden, ver. 38. 42. over whom the *Rulers* set *a Watch*; notwithstanding which God *raised* him *from the dead the third day*, and loosed the pains of death, because it was not possible that he should be holden of it, *Acts* 2. 24. which to keep from being known, the *high Priests* gave to the *Watch-men* money, to say that his *Disciples came by night while they slept and stole him away*, Mat. 27. 66. and 28. 11, 12, 13, 14, 15. Which very Jesus did first appear to *Mary Magdalen*, out of whom he had cast seven Devils, *Mark* 16. 9. and next unto his *Disciples* in the place where he had appointed *them* to meet *him*, who was with them for the space of *forty dayes*,

dayes, speaking to them the *things appertaining* to the *Kingdom of God*, giving Commandments through the *Holy Spirit* unto the Apostles whom he had chosen, *Acts* 1. 1, 2, 3. Yea, this very man Christ Jesus is he that *gave himself for our sins, that he might bring us to God*, Gal. 1. 4. 1 Peter 3. 18. that washed the *Congregation* of the faithful, *Rev.* 1. 5. *from their sins* in his own blood; *that made Peace through the blood of* his Cross, and *Reconciliation* in the Body of his flesh through Death, *Col.* 1. 20, 21, 22. which death *he tasted for every man*, Heb. 2, 9. and *gave himself a Ransom for all to be testified in due time*, 1 Tim. 2. 6. yea, God was in that *one man Christ Jesus, Reconconciling the world unto himself, not imputing their trespasses unto them*, but made *him to be sin, who knew no sin*, that men that were *sinners, might be made the Righteousness of God in him*, 2 Cor. 5. 19, 21. So that *onely* in this man Christ Jesus is Salvation, neither is there Salvation in *any other*, for there is *none other Name under heaven given among men whereby we must be saved*, Acts 4. 12. and this is he that *whosoever believeth in, shall receive remission of sins*, Acts 10. 43. and in whose Name *Repentance* and *Remission* of sin should be Preached among

Chap. 1.

All

Chap. 1. All Nations, Luke 24. 47. But,

Sect. 7. Fourthly, Thou which Preacheſt, *That all men ſhould mind the Light which is within them,* doſt deny the Chriſt of God which dyed at *Jeruſalem*, becauſe thou haſt ſaid to me, when I have made as large a confeſſion of Chriſt as I now have done, That I am Ignorant of Chriſt, &c. Now, if I be charged that I am Ignorant of Chriſt, when & at ſuch a time as I have declared & teſtified of him according to the Scriptures, it doth evidently appear, that thou doſt not own this Chriſt which I here confeſs; and thou doſt hereby plainly declare, that he whom thou acknowledgeſt to be Chriſt, is not this Chriſt; & therefore he muſt needs be Antichriſt, & thou art led by the ſpirit of him.

Sect. 8. Fifthly, Thou denyeſt Chriſt that died at *Jeruſalem*, becauſe thou doſt not teach perſons to believe, that by that very death of Chriſt which he ſuffered truly and viſibly at *Jeruſalem*, out of all other men, and in his own body, is the *Reconciliation* of the *world unto God*, Rom. 5. 10. 2 Cor. 5. 19. and becauſe thou doſt not teach, that that Righteouſneſs which was done and fulfilled in that one Body of Chriſt, and out of the bodies of all other men, is that which Men and Women ſhould onely look upon as the meri-

meritorious cauſe whereby they are made Righteous before God through faith, as the inſtrumental cauſe thereof; but thou (like the *Jews*, Rom. 10. 3.) being ignorant of Gods Righteouſneſs, and going about to eſtabliſh thine own Righteouſneſs, haſt not *ſubmitted thy ſelf unto the Righteouſneſs of God.* But I ſay and teſtifie in the Lord, that all Righteouſneſs whatſoever below or on this ſide that Righteouſneſs, which was brought forth and fulfilled in that one body of the fleſh of that one Man Chriſt Jeſus that died at *Jeruſalem*, will never make Reconciliation to God for one ſinner; yea, it will fall ſhort of doing that Office, and ceaſe **for ever** of being the Righteouſneſs of **Life.** Neither is it as thou teacheſt (that calleſt thy ſelf a Preacher of *the Light, &c.*) in the Juſtification of a ſinner before God, *viz.* by the Works of the Law, or by following the Light within; for they both will condemn, not juſtifie: but a poor ſinner ſtands juſtified before God, **freely by his Grace through** *the* **Redemption** *that is in* **Chriſt Jeſus,** *whom* **God** *hath ſet forth to be a* **Propitiation through Faith in his Blood,** *to declare* **his Righteouſneſs for the remiſſion of ſins** that are paſt through the forbearance of **God.** See *Rom.*

Chap. 1. 3. 23, 24, 25, 26, 27, 28. But this Doctrine of Juſtification by the Grace of God through the Redemption that is in Chriſt Jeſus, unto, and upon all them that believe, whoſe *Faith* is imputed *to them for Righteouſneſs*, and whoſe iniquities are forgiven, and whoſe ſins are covered; Thou art a ſtranger unto, which notwithſtanding is the Doctrine of the Apoſtle *Paul*, *Rom.* 3. 22. and *Rom.* 4. 3, 4, 5, 6, 7, 8, 9.

Sect. 9. Sixthly, Thou denieſt Chriſt which died, &c. becauſe all ſuch as follow after thy Doctrine, do not deny themſelves, as he hath taught they ſhould; thou makeſt a ſhew of Sin-denial, but Self-denial thou doſt not practiſe: but Self muſt be denied, and Self-Righteouſneſs, which is of the Law; yea, when men have done all whatſoever they are commanded, they are then to ſay with humble hearts, they *have done but what was their duty*, and that they are *unprofitable ſervants*. I ſay, to deny our ſelves, and ſelf-righteouſneſs, accounting it but *dung*, that we may *win Chriſt*, and be *found in Him*, not having our *own righteouſneſs, which is of the Law*, but that which is through the Faith of Chriſt, *the Righteouſneſs which is of God by Faith*: this is the way to true bleſſedneſs, as the Apoſtle teacheth,

teacheth, *Philip.* 3. 8, 9. But this laying low Self, and onely reſting upon Chriſt by Faith thou canſt not away with; therefore thou art in Self-exaltation in the higheſt degree, only thou covereſt this with a fair pretence, by putting pretended Sin-deniall for Self-denial; and hereby is many a poor Soul miſerably deceived by thee: but thus ſaith the Word of the Lord, *Rom.* 3. 20. *Therefore by the deeds of the Law ſhall no fleſh be juſtified in his ſight; for by the Law is the knowledge of* **Sin.** And *Gal.* 3. 10, 11. *For as many as are of the works of the Law, are under the* **Curſe**; *for it is written,* **Curſed** *is every one that continueth not in* **All** *things that are written in the Book of the Law to do them.* But that **no** man is *juſtified by the Law* in the ſight of God, it is evident; *for the Juſt ſhall live by Faith.* **Behold,** ſaith the Prophet, *Hab.* 2. 4. **His** *Soul that is* **lifted up, is not upright** *in him*; **but** *the* **Juſt** *ſhall* **live by Faith.** Chap. 1.

To which Juſtification by Faith in the Blood of Chriſt, thou that placeſt pretended Sanctification in the ſtead and place of Juſtification, art a ſtranger; and herein it will appear, that although thou ſeemeſt to have *a Zeal of God*, yet it is not *according to Knowledge*: for thou ſayeſt ſo far only as Sect. 10.

Chap. 1. the Creature is brought out of the filth of this World, and to leave sin, so far only is he justified before God; whereas the Scripture saith, *Rom.* 4. 5, 6, 7. *But to him that* **Worketh not,** *but* **Believeth** *on him that justifieth the* **Ungodly,** *his* **Faith** *is counted to him for Righteousness*; even as *David* also describeth the Blessedness of the man unto whom God **imputeth Righteousness without Works,** saying, *Blessed are they whose* **Iniquities** *are* **Forgiven,** *and whose* **Sins** *are* **Covered**: *Blessed is the man to whom the Lord will not* **Impute Sin.** So that God justifieth the Creature while it is in its Sins, in its Blood, *Ezek.* 16. 6. by the pardon thereof, upon Repentance and Believing the Gospel, which **Believing** is **Imputed** to us for *Righteousness*, as it is written, *Rom.* 4. 3. *Abraham* **Believed God,** *and* **it was counted to him for Righteousness**: And although Repentance toward God, and Faith toward our Lord Jesus Christ, *Acts* 20. 21. be requisite in order to every Sinners Justification; yet is Justification an Act of God, *Rom.* 8. 33. whereby **he freely by his Grace, through the Redemption that is in Jesus Christ,** doth acquit from guilt of Sin the Repentant Believer, **not Imputing his Sins to him,** and account-

accounting his Faith to him for Righteousness, See *Rom.* 3.23,24,25,26. Yea, to Believe as a Sinner, while under the guilt of Sin, and thereby lyable to the wrath of God, *Rom.* 3. 19. *Gal.* 3. 10. *Ephes.* 2. 3. that God hath received such absolute Satisfaction by the Sufferings of Jesus Christ in his own Body upon the Cross, without the Gate of *Jerusalem*; That he that *Repenteth* and *Believeth* the *Gospel*, is wholly acquitted, his debt discharged fully and freely through his Blood; this is the way to be justified before God: So that the main ground and reason why we that Believe, should be holy in all manner of Conversation, in this present evil World, is, because we are not our *own*, but are *bought with a price*, even with the *precious Blood of Jesus Christ*: Therefore ought we *to Glorifie him in our Bodies and in our Spirits, which are his*, 1 Cor. 6. 20. And so ought we to *live to him, that dyed for us, and rose again*, &c. 2 Cor. 5. 15. That seeing Christ dyed for our sins, we ought not to live in them, but to die to that which he dyed for; and as he was Crucified for our Iniquities, *So they that are Christs*, do *Crucifie the Flesh, with the affections and lusts*; lest they joyn with his Enemies, and provoke his anger against them; Chap. 1.

Chap. 1. them; and as the Apoſtle *Peter* teacheth, 1 *Pet.* 1. 14, 15. As obedient Children, *not faſhioning your ſelves according to the* former lusts in your Ignorance, *but as he which* hath called you *is holy, ſo be ye holy in* all manner of Converſation; *Becauſe it is written, Be ye holy, for I the Lord* your God *am holy*, Levit. 19. 2. But,

Sect. 11. Seventhly, In that thou layeſt aſide this God-glorifying Doctrine, of *Chriſts free Reconciliation* of Sinners to God by his *Death*, out of, and without themſelves; and of Gods *Juſtification* of the Ungodly, by the Remiſſion of their Sins upon Repentance & Faith: It appears, that with the High-Prieſts, Elders and Scribes of the Law, *Acts* 4. 5, 6, 10. the Preachers up of the *Light within*, do ſet at nought that precious and tryed Stone, which is the Head of the Corner, and the Foundation of all Generations that ſhall be Saved; yea that Rock of Ages upon which the *Congregation* of the *Faithful* are built; which is not the Rock of theſe Legalliſts, their Preachings and Printings being Witneſſes; ſee *Deut.* 32. 31. For in as much as the *Light within*, is no other than the work of the Law written in the hearts of the *Gentiles*, Rom. 2. 14, 15.

It

It is evident, that these Preachers, are Preachers of the Law, not of the Gospel; to which with those *Jews* and *Greeks* mentioned, 1 *Cor.* 1.23. they are such Adversaries, that the Preaching of *Christ Crucified*, is to them both a **Stumbling Block** and **Foolishness**, while unto them which are **Called**, Christ is the **Power** of **God**, and the **Wisdom** of **God**. Oh how great and glorious is the Power of God in the work of Redemption, by the Sufferings of Jesus Christ! Oh the depth of the **Riches** both of the **Wisdom** and **Knowledge** of **God**, which the **proud in Spirit know not**, as the Prophet *David* teacheth, *Psal.*11 4. The Wicked through the **pride** of his **Countenance, will not seek after God, God is not in all his thoughts**; but as saith the same Prophet, *Psal.*69.32. *The* **humble** *shall* **see this** *and be* **glad**; *and your heart shall* **live** *that* **seek God.** Chap. 1.

The humble do see themselves in a lost and undone Estate, by reason of Sin, which they and all the world are guilty of, by the Sentence of the righteous Law of God, they are so broken in their spirits, finding themselves under the Curse of the Law, *Gal.*3.10 That as Christ teacheth concerning the penetant Publican, *Luke* 18.10. thinking them- *Sect.* 12

Chap. 1. ſelves not worthy to lift up their eyes to Heaven, do ſmite their breaſts, ſaying, **God be merciful to us Sinners**; while the **proud** Phariſee rejoycing in **himſelf**, and in his **own Righteouſneſs** of the **Law**, (like thoſe that now Preach up the *Light within*) exalteth himſelf, ſaying, *God I thank thee, I am not as other men are, Extortioners Unjuſt, Adulterers, or even as* **this Publican.** Oh with what affection doth the Repentant Believer receive Jeſus Chriſt! Oh how precious is the Blood of Sprinkling to him! *Heb.* 12. 24. Which the proud *Legaliſt*, *Phariſee*, *Papiſt*, and pretended Preacher up of the *Light within*, do trample under their feet.

Sect. 13 Even as *Water* is to a *thirſty Land*, Pſal. 143. 6. or to the *panting Hart*, Pſal. 42. 1. which being at the point of death, except it be refreſhed by the *Water Brooks*, doth expire; So is it with the poor Believer, who finding himſelf beſet on every ſide, with the guilt and burthen of his Sins, which he not able to bear, flees from, but is ſtill purſued with the guilt thereof, until he meets with Chriſt, who ſets him free from the guilt, and takes away the burthen of his Sins, giveth him aſſurance of peace with God, through the Satisfaction which he hath made to his

Juſtice,

Justice, by the Sacrifice of himself for all his sins that are past; and requiring this late lost Creature now to follow him, he bringeth him to his Fathers house, makes him a Son of God by Adoption, and giveth him the holy Spirit, whereby he may both know that God is his Father, and be inabled to serve him in newness of spirit; promiseth him that *his Grace shall be sufficient for him*, to relieve him in all his Temptations in this world, and that by his Mediation with God, he will so secure him from the Calumnious Accusations of Satan, that he shall not be able to lay any thing to his Charge in the Court of Heaven; and now requiring him to be faithful to the death, assureth him that he will give him the Crown of life. Oh what glorious Grace is this! On how is he that was Sentenced to death, and pursued with the Executioners thereof (meeting with Jesus Christ, and being by him not only delivered from the power of his Pursuers, but also intituled to Everlasting Life) refreshed and comforted! who is able to express the consolation of the water of Life, *John* 4.10. which Jesus Christ gives to refresh the fainting Spirits of those he meets with, that while they flee from sin, are pursued with the Law, Sin and Death, and Chap. I.

are

Chap. 1. are never able by all the ſtrength they have, to deliver themſelves from the power of thoſe their Enemies, until Jeſus Chriſt interpoſe with the might of his power, & relieve them by his grace; delivering the poor broken in ſpirit, that are purſued with the guilt, power and wages of Sin, from the Law, Sin and Death, ſpeaking peace to them in the pardon of their ſins, ſprinkling his Blood upon their ſpirits, to cleanſe them from the guilt thereof; and giving them the holy Spirit, *John* 7. 37, 38, 39. to ſtrengthen them againſt the Reigning power of Sin, and thereby intituling them to life Everlaſting, and to the deliverance from the wages of Sin, which is Everlaſting Death.

Sect. 14 Oh how contrary is the Doctrine of the Goſpel, to the Doctrine of thoſe that Preach up the *Light within all men*, as that which (though it be but the work of the Law, *Rom.* 2. 15.) is ſufficient in the opinion of theſe followers of the *Romiſh Synagogue*, to lead out of all Sin, and eternally to ſave; and therefore contrary to the practice of the Apoſtles, who direct unto Chriſt all the weary and heavy laden with ſin; with, **Behold the Lamb of God, which taketh away the Sins of the World**, *John* 1. 29. Theſe Meſſengers of Satan, lead all ſuch as follow them,

them from Chriſt to themſelves, ſetting up themſelves under pretence of the *Light within*, and rejecting that which is indeed the *Light*, *viz.* the Word of the Prophets, of Chriſt, and of his Apoſtles, 2 *Pet.* 1. 19. which is written in the Scriptures of Truth, *Dan.* 10. 21. they ſet up that which is indeed the Darkneſs of this world, the Traditions of men, the Doctrines of the *Romiſh Harlot*, and other Adverſaries to the Doctrine of the Goſpel, which they deliver by word of mouth, and diſperſe in their written Books and Pamphlets. Chap. 1

CHAP.

CHAP. II.

Wherein is ſhewed, That the Doctrine of theſe that call themſelves Preachers of, and to the Light within all men, *is not according to the Doctrine of Jeſus Chriſt, expreſſed in the Scriptures of Truth, neither concerning the Perſon of Chriſt, nor the Father, Son and Spirit; nor the Light, nor the Ordinances of Chriſt, nor the Reſurrection of the Dead, nor the Coming of Chriſt, nor the End of the World: Alſo the Doctrine which is according to Godlineſs, as it relates to theſe Particulars, is here manifeſted.*

THe ſecond thing which I lay to thy Charge, which teacheſt that People
Sect. 1. ſhould be guided by the *Light* which *is within all men*; is, That thy Doctrine is not according to the Doctrine of the Scriptures, neither concerning the Conception of Jeſus Chriſt, nor the Divine Being of the Father, Son and Spirit, nor the Light, nor the Ordinances of Chriſt nor the Reſurrection of the Dead, nor the Coming of Chriſt, nor the End of the World; and therefore thou art led by the Spirit of Antichriſt.

Sect. 2. Firſt, Becauſe thou doſt not confeſs, that by

by vertue of the Holy Spirit, his coming upon, and the Power of the Higheſt his overſhadowing that viſible woman called *Mary*, that that man Chriſt Jeſus was conceived of the Holy Spirit, and made of the Woman without her knowing of man; and that he is the only begotten Son of God, both according to the Spirit of Holineſs, *Rom.* 1. 3, 4. and alſo as he is a man of fleſh and bones; and that there is none, nor can be any, that is the Son of God in that ſenſe, that that God-man Chriſt Jeſus, was, and is the Son of God, from and to all Eternity, according to the Spirit of Holineſs; and alſo in the fulneſs of time according to the fleſh, *Gal.* 4. 4. I ſay, becauſe thou doſt not own this Perſon, which I here ſpeak of, to be the only begotten Son of God, and no other but he in all the world beſide; Therefore thou art deceived, and art a Deceiver; for thou ſayeſt not, that the fleſh and bones humane, Soul and Spirit of that man, which was born of *Mary* the Virgin, in Perſonal unity with the Divine Nature, the Son of God according to the Spirit of Holineſs, is the Chriſt; but thou making no mention of the humane Nature, that which thou calleſt the Chriſt is the Seed, Spirit or Light, in that man which was born of *Mary*; which Seed according Chap. 2.

Chap. 2. cording to its meaſure is alſo in all men; and is Chriſt as well as it, according to thy Doctrine: Now though it ought not to be denyed, that the Spirit of Holineſs in that Perſon which was born of *Mary*, is the Son of God by eternal Generation; yet it ought to be acknowledged, that the humane Nature alſo of that Perſon which was born of *Mary*, is the Son of God by temporal Generation; and yet there are not two Chriſts, but one, for as much as the Spirit of Holineſs, and the humane Nature, is one in Perſonallity; and the Apoſtle *Paul* teacheth to this effect, 1 *Tim.* 2. 5. *For there is* (ſaith he) *one God, and one Mediator between God and man, the man Chriſt Jeſus*; who is indeed both God and man in one Perſon, and ſo is no other Perſon in the whole world beſide him, ſee *Gal.* 3. 20. *Mat.* 16. 13, 16, 17. So that if the Spirit of Holineſs only in that man which was born of *Mary*, is the Son of God, and the Chriſt which dyed; then it follows, that the Son of God according to the Spirit of Holineſs dyed, which is contrary to the Scripture, 1 *Pet.* 3. 18. which teacheth, that *Chriſt was put to Death* in the Fleſh, *but* quickened *by the Spirit*; which at his death he yielded up, *Mat.* 27. 50. with the

the Spirit of his humane Nature, which he *commended into the hands of his Father*, Luke 23. 46. And if this be the Opinion of all that Preach up the *Light within*, &c. *viz.* That the Spirit of Holiness in that man which was born of *Mary*, is only the Christ, and not the flesh and bones humane, soul and spirit; then they must hold, either that Christ dyed not, or that the God-head dyed, which is Blasphemy against the eternal Being of the Father, Son, and Spirit, which though three in Person and Office, yet are *one Divine and Eternal Essence*, and independant Being, see 1 *John* 5. 8. Chap. 2.

But thus saith the Spirit of Truth, 1 *John* 2. 22, 23. *Who is a lyer but he that denieth* that Jesus is the Christ; he is Antichrist that denieth the Father and the Son; *for* no man knoweth the Father save the Son, *and he to whom* the Son *will reveal him*, *Mat.* 11. 27. Therefore according to the Apostles Doctrine, *Acts* 2. 36. *Let all the House of Israel know assuredly, that God hath made that* same Jesus *which they* crucified at *Jerusalem*, by the Sentence of *Pontius Pilate* the Governour, both Lord and Christ: And as the blessed Apostle *John* teacheth, 1 John 4. 1, 2, 3. Let us *not believe every Spirit, but try the Spirits* whether Sect. 3.

Chap. 2. ther they are of God, *because many false Prophets are gone out into the world; hereby know ye the Spirit of God, every Spirit that confesseth that Jesus Christ is* come in the flesh, is of God; *and every Spirit that* confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that Spirit of Antichrist, *whereof ye have heard that it should come, and even now already it is in the World.* Now as it is manifest, that to confess Jesus Christ come in the flesh, is rightly to confess his Person and Office, and rightly to confess his Doctrine; So it is apparent, that many profess so to do, and yet come far short thereof: There is a vast difference between the Servants of Christ, and the Subjects of Antichrist: *When the Jews sent Priests and Levites to* John, *to ask him, who art thou? he confessed, and denied not, but confessed,* I am not the Christ, John 1. 19, 20. But on the contrary, Christ himself testifieth concerning the Deceivers of the last times, *Mat.* 24. 5. saying, *Many shall come in my name, saying,* I am Christ, *and shall deceive many.* What do they less, that being demanded *Who is the Christ,* direct not the Inquirer to the true Christ, as *John* did, with Behold the Lamb of God, which taketh away the

the Sins of the World, John 1. 29. but contrariwise unto themselves, under pretence of a *Light within all men*, to hear their Doctrine of Falshood, and receive their spirit of Delusion; what do they less than say, I am Christ, which say, *I speak to the Light in thy Conscience, which shall* eternally witness Me: Me, what mean they by this word Me which they say is *eternally to be witnessed?* Is there any thing that *is eternally to be witnessed or acknowledged, but the Eternal God, and his Everlasting Son Jesus Christ, who is according to his Eternal Spirit without beginning and without end?* As for themselves, are they any other than *mortal sinful Creatures*, that not only *transgress Gods righteous Law*, but also *despise the glorious Gospel of his dear Son Jesus Christ*, whose Promises they imbrace not, whose Commandments they keep not, whose Threatnings they fear not, and whose blessed Person they acknowledge not? Do they confess the Person of Christ? *Do they confess him to be come in the Flesh*, that only say he is come into their Flesh, a base Nothingless. *John* saith in his Gospel, *Chap.* 1. 30. This is he *of whom I said, after me cometh* a man which is preferred before me. But how do these Blasphemers pre- Chap. 2.

Chap. 2. fer Chriſt before themſelves, that diſtinguiſh not his Perſon from their own, and apply that which belongs to his Perſon unto theirs, that reject his Doctrine of Salvation, and ſet up their own Deluſion of Deſtruction, that contemning the threefold Office of *Chriſt, King, Prieſt* and *Prophet*, in direct oppoſition to it, exalt and ſet up an inherent Righteouſneſs of the Law, which they endeavour to maintain, that all men may attain unto by following the *Light within them*, which is no other than the Works of the Law, as hath been ſhewed from *Rom.* 2. 15. And the Apoſtle teacheth, *Gal.* 2. 21. That if *Righteouſneſs come by the Law, then Chriſt is dead in vain.* So that according to the Apoſtles Doctrine, *Chriſts Prieſtly Office*, whereby *he was a Sacrifice for the Sins of the World*, is made void by thoſe that *ſet up a Righteouſneſs of the Law.* And if we conſider of what nature a Law-Righteouſneſs is, which, according to the Apoſtles Diſcription, *Gal.* 3. 12. is *not of Faith, but the man that doth them ſhall live in them:* Chriſt in all his Offices, yea, and in his humane nature alſo, which is his Coming in the Fleſh, is made void and of none effect; for, if Righteouſneſs be attainable by the Law, or by following the *Light within*, which

which is the work thereof; then as the Death of Christ is in vain, *so is also his Coming in the Flesh, his taking hold of the Seed of Abraham in the womb of the blessed Virgin, his taking part of Flesh and Blood*, Heb. 2. 14, 15. 16 Being for no other end but that *through death he might destroy him that had the power of death, that is the Devil; and deliver them who through fear of death, were all their lives time subject to bondage.* Chap. 2.

And as the Priestly Office of Christ, wherein *he offered himself to God an unspotted Sacrifice to put away Sin, and that Body which was prepared him for that purpose*, Heb. 9. 14, 26. and Heb. 10. 5. is denied by these *Legallists* that exhort all men to look *only* into the *Light within*, the work of the Law written in their hearts for their direction unto Righteousness; so also is the Prophetick Office of Christ made useless by them; for, as it is written, *Deut.* 18. 15. Acts 3. 22, 23, *Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you of* your Brethren *like unto me, him shall you hear in* all things whatsoever he shall say unto you; *And it shall come to pass, that every Soul which will not hear* that Prophet, *shall be destroyed from among the* Sect. 4.

Chap. 2. *People.* But do these Seducers hear him in all things whatsoever he hath said? Do they teach men so to do? No, no, it is far from them: Do they hear him that hath said, *Mark* 7. 21. *From within out of the heart of men, proceed evil Thoughts, Adulteries, Fornications, Murthers, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, and Foolishness?* that say there is such a *Light within all men* that will lead them out of all Sin and Iniquity, and eternally save them if they *sink down to it, and are guided by it?* Where hath Christ the great Prophet taught as these men of *Belial* teach? When Christ met him whose eyes he had opened, *John* 9. 35. *He said unto him, dost thou believe on the Son of God?* And when the man answered and said, *Who is he Lord that I might believe on him? Jesus said unto him, thou hast both seen him, and* it is he that talketh with thee. But how do these pretended Preachers up of the *Light* direct men unto Christ, that making no clear discription of his Person, do only advise all men to turn into a so called *Light within them*, which as the Lord hath taught, *Mat.* 6. 23. is *great Darkness? If*, saith he, the Light that is in thee be darkness, how great is that

that darkneſs? And is not *great darkneſs* Chap. 2.
in them, that have no light? And who thoſe are the Prophet ſhows, *Iſa.* 8. 20. *To the Law, and to the Teſtimony* (ſaith he) *if they ſpeak not according to this Word, it is becauſe there is* no Light in them. But do theſe boaſters of Light, that walk in darkneſs, go to the Law, and to the Teſtimony of Jeſus? Do they hear *Him in all that he hath ſaid there*? nay, do they hear him in any thing that he hath there ſpoken? Is their Repentance ſuch as he requireth? Do they *confeſſe their ſins*, and pray for mercy for them? They are heard, it may be, with the proud Phariſee, to ſay, *God, I thank thee,* I am not as other men: but which of them hath been heard to ſay, God be merciful to me, a Sinner? Do they mourn for their tranſgreſſions, that ſeldom or never confeſs them? Do they *forſake ſin, that are ſervants of ſin*; that not only *do deſpiſe the Goſpel of the Grace of God, but alſo Blaſpheme his Name, his Tabernacle, and them that dwell in Heaven*? Are theſe ſelf-exalters *captivated* into their Curſes? Is it through *infirmity of their fleſh, and againſt the law of their ſpirits*, that they thunder out their *Anathema's*, like the Popes Bulls againſt the Worſhippers of God, and the

Chap. 2. Followers of the Lamb? And as it is evident, that they which do not *believe in Christ, do abide in darkness, John* 12. 46. So it is apparent, that he which *hateth his Brother* is in the same condition, as *John* teacheth in his first Epist. 2. 9. *He* (saith he) *that saith he is in the Light, and hateth his Brother, is in Darkness:* but contrariwise, he that *loveth his Brother, abideth in the Light, and there is none occasion of stumbling in him.* But how can they say, they love their Brethren, that give them occasion to *stumble at the Word, that Pure Word which is laid in Sion for a foundation, at which they stumble,* and thereby give occasion to others to stumble by their example? See *Rom.* 9. 32. 1 *Pet.* 2. 7, 8. Can they say, they love those whom they delude, and being *blind themselves, lead others that are blind also into the pit of destruction?* Matth. 15. 14. unto whom, instead of giving direction and encouragement, by their Doctrin and Example, to *confess Jesus Christ come in the flesh:* they do the direct contrary, neither making confession of the Person, Office, or Administrations of Christ: not his Person, not his Divine and Humane Natures, personally united, and personally distinguished from the persons of all other men; but a

Light

Light within all men they extoll. Not his Office of High Priest, to offer the *Sacrifice of Himself for the sins of the World*, and *to give Peace to all that believe in his Name, by the remission of their sins*: Of a Prophet, to teach: Of a King, to rule and govern. But a *Light within all men*, which though it be but the work of the Law, is exalted, and the *only Name under Heaven given among men, whereby they must be saved*, is thrown down: What he is, what he hath done, what he hath taught, is not regarded; his Promises are not imbraced, his Threatnings are not feared, his Commandments are not obeyed; yea, the main reason and ground why the holy Ordinances of *Baptism in Water*, *Prayer*, and *Laying on of Hands*, and *Breaking of Bread*, *&c*, is denied by those that teach all People to be guided by the *Light within them*, is, because they contemn Jesus Christ that gave commandment to administer those his holy Appointments; and despising his Doctrine, they exalt their own Delusion: *His Word they will not hear*; *his Work they will not do, but have walked after the Imaginations of their own heart*, Jer. 9. 14. *teaching for Doctrines the Commandments of men*, Matth. 15. 9. Chap. 2.

For, was it ever heard that any Professor Sect. 5.

Chap. 2. of the Faith of Jeſus Chriſt, any Confeſſor of him to be come in the fleſh, did deny the *Baptiſm of a repentant Believer in Water, in the Name of Jeſus Chriſt for the remiſſion of ſins:* which is an Ordinance of ſo great authority, that although there hath been ſome difference among Profeſſors about the manner of Adminiſtration thereof, yet few or none have ever been heard to queſtion the Ordinance it ſelf, till now of late; and it being appointed for ſo excellent uſes, as not only to ſignifie *the Burial and Reſurrection of Jeſus Chriſt*, but alſo *the Fellowſhip of every true Believer in his Death, which he dyed unto ſin once*, Rom. 6. 10. *that ſo they may be in his Reſurrection alſo*, Rom. 6. 5, 6, 7, 8, 9. *to live unto God; that ſin reigning not in their mortal bodies in this life, they may in their bodies, ſouls & ſpirits reign with Chriſt in the life which is to come.* It muſt needs therefore be concluded, that thoſe that deny this bleſſed Appointment of Jeſus Chriſt, do alſo deny *him to be come in the fleſh*: as alſo, *all benefit that Believers do and ſhall obtain by the ſufferings of Chriſt in the body of his fleſh through death*, Col. 1. 22. *and that are obtainable through his grace, in their conforming themſelves to his will, in ſubmitting to this his Appointment.* And foraſmuch as the

the pretended Preachers up of *the Light within*, do uſually call the Baptiſm of Believers in Water, though it be adminiſtred in the Name of Jeſus Chriſt, *a carnal thing*, *a ſhadow without ſubſtance*, *empty*, *uſeleſs*, *low*, and *ſuch a thing as God is gone out of*, *&c.* Is it not evident that they think as meanly of him that ſent his Servants to Baptize with Water, *Joh.* 1. 33. *Mark* 16. 15, 16. *Acts* 10. 47, 48. as they do of Baptiſm in Water? What eſteem have they of the Perſon of Chriſt, that have none of his Commandement? Of what value is the Coming of *Chriſt* in the fleſh, his Death, Burial, and Reſurrection, with thoſe that deſpiſe his Doctrine, and that bleſſed Appointment of his, which not only ſets forth the Burial and Reſurrection of *Chriſt*, but alſo the Vertue and Efficacy thereof upon Believers, as is abundantly taught in the Scriptures: **Therefore**, ſaith the Apoſtle, *Rom.* 6. 4. *We are* **buried with him by Baptiſm into death**; *that like as Chriſt was raiſed from the dead by the glory of the Father*; *even ſo we alſo ſhould walk in newneſſe of life.* So likewiſe, *Col.* 2. 12. **Buried with him by Baptiſm into death, wherein alſo you are riſen with him,** *through the Faith of the operation of God, who raiſed him from* Chap. 2.

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Chap. 2. *the dead.* And the bleſſed Apoſtle *Peter*, in his firſt Epiſtle, *Chap.* 3. 21, 22. ſpeaking of the efficacy of Baptiſm upon true Believers, teacheth us to underſtand, that it conſiſteth not in the bare putting away of the filth of the fleſh, as the *Jewiſh* Baptiſms did, *Heb.* 9. 9, 10. but it being adminiſtred in the Name of a greater High Prieſt, than he whoſe deſcent is from *Aaron*; the effect is greater than the effect of thoſe Legal waſhings, or carnal Ordinances, which the Apoſtle excellently expreſſeth in theſe words, *viz. Not the putting away the filth of the fleſh,* **but the anſwer of a good Conſcience toward God, by the Reſurrection of Jeſus Chriſt from the dead**; *who is gone into Heaven, and is on the right hand of God; Angels, and Authorities, and Powers being made ſubject to him.* And the ſame Apoſtle, according to the wiſdom given unto him of God, anſwered thoſe *Jews, that being pricked in their hearts,* Act. 2. 37, 38. ſaid unto him, and to the reſt of the Apoſtles, *Men and brethren, what ſhall we do? when he ſaid unto them,* **Repent, and be baptized** *every one of you,* **in the Name of Jeſus Chriſt, for the Remiſſion of ſins,** *and ye ſhall receive the gift of the holy Spirit.* Is the conſcience of any man good while it remains de-

defiled with the guilt of sin? *Tit.* 1. 15. And hath the Lord appointed Baptism in Water in his Name (*Acts* 10.47, 48.) to signifie unto penitent Believers the Remission of their sins? *that being planted together in the likeneſſe of his Death, which is* **unto Sin,** *they might be alſo in the likeneſſe of his Reſurrection,* Rom. 6. 5, 14. Whence then is that spirit that **forbids Water** *for the Baptiſm of the repentant Believer in the Name of Jeſus Chriſt for the remiſſion of his ſins? He that is of God,* saith Christ, *heareth Gods Words. Ye therefore* **hear them not, becauſe ye are not of God,** Joh. 8. 47. When the Lord had anointed the eyes of the man that was born blind, *Joh.* 9. 6, 7. he said unto him, **Go waſh** *in the Pool of Siloam,* (*which is by interpretation, Sent*) **he went his way therefore and waſhed, and came ſeeing.** O what riches of grace doth every true Believer receive of *Jeſus Chriſt* in their becoming obedient to his Word! This man had not onely his Eyes opened, which never yet had seen, but he was made one of the Disciples of Christ, one of the adopted Sons of God. And what greater envie and malice can Satan and his Instruments expreſs against God and man, than to endeavour to hinder men from doing that Chap. 2.

which

Chap. 2. which God hath commanded, that so they may not enjoy that which he hath promised. *When* Sergius Paulus *desired to hear the Word of God of* Barnabas *and* Saul, Elimas *the Sorcerer withstood them, seeking to turn away the Deputy from the Faith. Unto whom* Paul *said, O full of all subtilty, and all mischief, thou child of the Devil, thou enemy of all Righteousness, Wilt thou not cease to pervert the right wayes of the Lord?* And as this wicked man did endeavour to shut the eyes of the understanding of the Governour, that he should not see the *light of the knowledge of God in the face of Jesus Christ.* So was he justly punished *by the hand of the Lord with such blindnesse, that he was not able to see the Sun; for a mist and darkness fell on him, and he went about seeking some to lead him by the hand.* A great punishment. But his sin was great, he sought to turn away a man from the Faith; unto which, as the Apostle *Peter* teacheth, *God bore witness among the Gentiles, and gave to them the holy Spirit, purifying their hearts by Faith.* And, as *Paul* teacheth, *He that believeth on him that justifieth the ungodly,* his Faith *is counted to him for Righteousness; he is one of those blessed men to whom God will not impute sin; who being*

Act. 13. 3.

2 Cor. 4. 5, 6.

Act. 15. 7, 8, 9.

justified

justified by Faith, hath peace with God through Jesus Christ; accesse by faith unto Grace, and rejoyceth in hope of the glory of God, having Redemption through the blood of Christ, the Forgiveness of sins according to the riches of his Grace, Ephes. 1.7. And this is that *new and living Way which Christ hath consecrated for us through the vail, that is to say, his flesh*, Heb. 10. 20. For he himself by walking in that way, wherein he requireth every true Believer to follow him, hath consecrated it a way of Salvation; for wherefore was he Baptized but to consecrate the way of Baptism to all Believers as himself testified, when *John* refused to Baptise him, *Mat.* 3 13,14,15. *Saying I have need to be Baptized of thee, and comest thou to me; suffer it saith he to be so now, for thus it becometh us to fulfil all Righteousness*? Therefore Baptism in Water in the Name of Jesus Christ, is unto the Repentant Believer, the way of Salvation, because Christ hath walked therein to make it to: he was Baptised *that knew no sin*, that the Repenting Sinner might be *baptized in his Name for the Remission of Sin*: and as the Sinner draws nigh to God by Repentance, Faith, and Baptism; so Christ draws nigh to the Sinner by his Grace; for as the Sinner

Chap. 2.

Rom. 1.1 2,3,4,6.

Chap. 2. ner comes to be *waſhed in his body with pure water, ſo he comes to be ſprinkled in his heart or ſpirit with the blood of Chriſt, from an evil Conſcience,* Heb. 10.22. For Chriſt *came* (ſaith John) *by water and blood, not by water only, but by water and blood; and it is the Spirit that beareth witneſs, becauſe the Spirit is truth: For there are three that bear Record in Heaven, the Father, the Word, and the holy Spirit, and theſe three are one: And there are three that bear Record in Earth, the Spirit, the Water, and the Blood, and theſe three agree in one: If we receive the witneſs of men, the witneſs of God is greater; for this is the witneſs of God, which he hath teſtified of his Son.* 1 John 5.6,7,8. And as the Grace of God is exceeding great in giving to every true Believer aſſurance of acceptance with him, by the witneſs of his own Spirit, *Rom.* 8.16. through the precious blood of Chriſt, 1 *Pet.* 1.18. ſignified in Baptiſm; ſo it muſt needs be great Impiety in any man to gain-ſay that holy Commandment which he hath appointed as a means, whereby repenting Believers do draw nigh unto him, *Heb.* 10.22. and as an evidence of his accepting them for his Children, *Gal.* 3. 26,27. the which further to aſſure *to them that ask him,* Luke 11.13.

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he giveth the *Spirit of Adoption, whereby they are inabled to cry, Abba, Father*, Rom. 8.15. Gal. 4.6. Chap. 2.

But as the Adversaries of Jesus Christ, and of his holy Ordinances, deal by one, so they do also by other of his Commandments, which to manifest their dislike and contempt of Christ that gave them forth, they contemn and resist, like their Predecessors in evil, the *Jews*, Acts 7. 51, 52, 53. who, *though they received the Law by the disposition of Angels, kept it not; and though the Gospel be the Power of God unto Salvation, unto every one that believeth; being that wherein the Righteousness of God is revealed from Faith to Faith*, Rom. 1.16, 17. yet *did they not obey it*, Rom. 10. 17. Even so these their Followers, finding the *work of the Law written in their hearts*, Rom. 2. 15. this they extol and admire, but never did any of them walk according to it; for, as saith the Apostle, *Rom.* 3.23. *All have sinned and come short of the glory of God*; and although there be no way to take away their sins, *but that new and living way* of the Gospel of Jesus Christ, which he hath consecrated for that purpose, by which he not only promiseth *Peace* and *Salvation Everlasting*, but giveth also the *earnest and assurance* Sect. 6.

Chap. 2. *ſurance thereof* unto them that ſeek it in the way that he hath appointed, in the word of the Goſpel; yet will not theſe *ſtiff-necked and uncircumciſed in heart and ears obey the Goſpel, but do alwayes reſiſt the holy Spirit, like their Fathers*; for that they may ſhow their utter enmity and contempt of the Goſpel, and of the *precious Promiſes* of Grace declared therein, that they may deter Believers from ſeeking the *gift of God, the holy Spirit*, that they may hinder it as much as in them lies, not only the *Evidence* that every Believer may have of his *Adoption* or *Son-ſhip*; but alſo that *aſſiſtance of the Spirit of God whereby he may be inabled to war a good warfare*; yea, that they may take men off from ſeeking Righteouſneſs by the Goſpel, *and ſet up the Law for Juſtification*; as if their own ſtrength, and the *Light within all men*, were ſufficient to render the *Power of God, whereby Believers are kept through faith unto Salvation, of no effect*; *that Principle of the Doctrine of Chriſt*, viz. Prayer, and Laying of Hands on Baptized Believers, for the obtaining the gift of the holy Spirit, is by the Preachers up of the *Light within*, &c. as other Ordinances of the New Teſtament, reproached and deſpiſed; but Oh how *fierce is their anger! how*

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cruel is their wrath against the People of God, that contemn and vilifie the practice of that duty of *Prayer, and laying on of hands*, which is performed for so holy and spiritual an end; as the obtaining *the gift of the holy Spirit, promised of God to those that repent, and are baptized in the Name of Jesus Christ, for remission of sins*, Acts 2. 38. *Gal.* 3. 14. *Luke* 11. 13. *given of God to those that did obey him*, Act. 5. 31, 32. to witness unto them the *forgiveness of their sins to be the earnest of their Inheritance, the seal of Salvation, until the Redemption of the purchased Possession*, Ephes. 1. 13, 14. to be such an assistant unto Believers, which *they cannot obtain by the works of the Law, but by the hearing of Faith*, Gal. 3. 2. and whereby they may be enabled so to walk, *that they shall not fulfill the lusts of the flesh*, Gal. 5. 16. Yea, so exceeding great and precious is the Promise, and so powerful is the assistance of the *Spirit promised*, that thereby Believers may be *made partakers of the Divine Nature*, 2 Pet. 1. 4. their *infirmities may be helped in Prayer*, Rom. 8. 26. they may *have all things brought to their remembrance, be led into all Truth, and shewed the things that are to come*, Joh. 16. 13. Joh. 14. 26. which Promise of the Chap. 2.

Chap. 2. Spirit was obtained by *Prayer*, and *Laying on of hands* by the Apoſtles, in behalf of the Samaritans, *Act.* 8.15,16,17. *by a certain Diſciple in behalf of* Saul, *Act.* 9. 10, 17. *by* Paul *in behalf of the Epheſians*, Acts 19. 6. *by certain Prophets and Teachers in the Church at* Antioch *in behalf of* Barnabas *and* Saul, to aſſiſt them in the work of their Miniſtry, *Acts* 13. 1, 2, 3. by the *Apoſtles in behalf of the ſeven Deacons*, to fit them for their ſervice, *Acts* 6. 5, 6. by the *Preſbytery or company of Elders in behalf of* Timothy, 1 *Tim.* 4. 14 and alſo by *Paul* himſelf, 2 *Tim.* 1. 6. in order to his obtaining *the gift of the holy Spirit to aſſiſt him, both as a Diſciple and Miniſter of Jeſus Chriſt:* So that all that believe in Jeſus Chriſt may ſafely conclude, *that Prayer and laying on of hands, is a Principle of his Doctrine*, which he himſelf was not far from the practice of upon thoſe he ſent out to *Preach among all Nations Repentance and Remiſſion of ſins*, when having firſt ſaid unto them, *Behold, I ſend the Promiſe of my Father upon you*; and having led them out as far as *Bethany*, in order to his parting from them, and aſcending up into Heaven, He lift up his hands and bleſſed them, Luk. 24. 49, 50. Yea, ſo ancient and authentick

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is the practice of seeking the blessing from God, *by lifting up, and laying on of hands,* (for hands are not to be laid on, except they be first lifted up; and therefore the Prayer of Faith is a main part of this Ministration) That *Jacob* when he blessed the Children of *Joseph*, *He laid his hands upon them*, Gen. 47. 14, 16. *Moses* by the Command of the Lord, *laid his hands upon* Joshua *in order to his being filled with the Spirit, and thereby fitted for his Charge of going in and out before the Congregation of Israel*, *Numb.* 27. 22, 23. *Deut.* 34. 9. And the Lord Christ himself when he blessed those little ones which were brought unto him, *He put or laid his hands upon them*, *Mark* 10. 13, 14, 15. *Matth.* 19. 13, 14, 15. Now what man or men can say, that this is a dead practice, which the Lord of Life and Glory, and his holy Prophets and Apostles practised without blaspemy against Jesus Christ, yea, against God the Father? Can any man revile that practice of *Prayer and laying on of hands*, which (as hath been shewed) was used according to the direction of Christ, and for no other end, than for the *obtaining the Spirit of Promise, which is the arnest of the Inheritance of all Believers*, *Ephes.* 1. 13, 14. and not thereby deny his Chap. 2.

Chap. 2. Word? How can they ſay they love him, that keep not his ſayings? *He* (ſaith Chriſt) *that loveth me not, keepeth not my ſayings*, John 14. 24. Is not the Spirit the Seal of Righteouſneſs by Faith? **After ye believed** (ſaith the Apoſtle, *Epheſ.* 1. 13.) **ye were ſealed with the holy Spirit of Promiſe.** This only would I learn of you (ſaith the Apoſtle to the Galatians, *Gal.* 3. 2, 3.) being tempted, to turn from the Righteouſneſs which is by Faith, to that which is of the Law, **Received ye the Spirit by the works of the Law, or by the hearing of Faith?** *Are ye ſo fooliſh, having begun in the Spirit, are ye now made perfect by the fleſh?* What other reaſon can truely be given why the Preachers up *of the Light within all men* do revile that principle of Chriſts Doctrine, but this, *viz.* Becauſe the Righteouſneſs which they teach, is contrary to that which the holy Spirit ſeals? therefore they reproach that practice, whereby Believers obtain *the holy Spirit, as a ſeal of their Righteouſneſſe which is by Faith, as the ſtrength whereby they ſtand ſtedfaſt in their heavenly Calling, and as the earneſt and aſſurance of their everlaſting Inheritance*: Wherefore cry they out, *Turn to the Light within, Turn to the Light within*, but becauſe their delight *is in*

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the works of the Law, not in the hearing of Faith? Oh how pleaſant is a fleſhly Righteouſneſs unto men unregenerate! which, becauſe it is wrought by the ſtrength of the Creature, which, although now ſince the Fall, is only the ſtrength of corrupt fleſh; yet is it cryed up by fleſhly and carnal men, *that know not what it is to be born of Water and of the holy Spirit*, as the onely Righteouſneſſe, though it will leave them *under the Curſe of the Law, and never give them the bleſſing of Abraham, the Promiſe of the Spirit*, which is not to be obtained *by the works of the Law, but by Faith in Jeſus Chriſt, through his grace*, *Gal.* 3. 10. 14. *Rom.* 4. 4, 15, 16. *Rom.* 11. 6. and in the way that he hath appointed in his Word, wherein this Service of *the Prayer of Faith*, with the *laying on of hands*, is taught as a part of that way, which is the way of life, in which *the Law of the Spirit of life in Chriſt Jeſus is found, which maketh free from the Curſe of the Law, of Sin, and Death*, Rom. 8. 1, 2. *Gal.* 3. 10. and although it be deſpiſed and contemned with other Ordinances of the New Teſtament, by ſuch as, whilſt they boaſt of *Light* do walk in *Darkneſſe*, yet, as *a reward of whoſe diſobedience the miſt of darkneſs is reſerved for ever*, 2 Pet. 2. 17.

Chap. 2.
Rom. 2. 15.
Gal. 3 5.

Chap. 2. Sect. 7. But like meaſure ye mete alſo to that holy Appointment of Jeſus Chriſt, *viz. the Lords Supper*, which he celebrated with his Diſciples at his departure from them, *the ſame night in which he was betrayed*, and ſanctified as a ſtanding Ordinance unto his Church, to evidence *the breaking of his Body, the pouring out of his Bloud*, with the benefit thereof unto all true Believers; yea, to ſet forth his Death and bodily abſence until his coming again in his own Body, wherein he ſuffered upon the Croſſe: for this Ordinance is by the pretended Preachers up of the *Light within all men*, very much reviled, and the practice thereof, as it is uſed in the Churches of Chriſt, not only villified, but oppoſed; which whether it be not done to make way for that Popiſh Idol of the *Maſſe* (becauſe in diſpute about this Queſtion, the Bread which is eaten in the Lords Supper, was denied to be Bread made of Corn, or the Wine that is drunk, to be the fruit of the Vine, by a Preacher up of the (ſo called) *Light within*) And how near this Denyal comes to the Harlots doctrine of Tranſubſtantiation, the Children of God, through his grace, will well perceive: Sure I am, the denial of the Ordinances of Chriſt, maniſeſteth contempt both of the Perſon and

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Power of Chriſt; and whoſoever denyeth this Ordinance in particular, doth thereby deny that which is ſet forth by it, which is not only his Death, 1 *Cor.* 11. 26. but even his coming in the fleſh; For therefore a *Body was prepared him, that his Body might be offered once for all*, Heb. 10. 5, 10. *He took part of fleſh and blood, that through death he might deſtroy him that had the power of death, that is the Devil, and deliver them that through fear of death were all their life-time ſubject to bondage*, Heb. 2. 14, 15. The Death of Chriſt being of ſuch precious concernment unto his Church, the Lord hath in his wiſdom appointed this holy Feaſt, which is called *His Supper*, to ſet forth in his bodily abſence *his Death until his Coming again* in his own body, that ſo the Church *might have him in remembrance*, by whom they receive ſo great a benefit, (1 *Cor.* 11. 24, 25, 26.) *as the Remiſſion of ſin*, of which *the Cup is the New Teſtament in his Blood, as the Bread is that* which doth ſhew forth *his Body broken and given for them*, an Offering, not like the Legal Offerings, nor like the Popiſh Maſſe, daily offered, which yet never take away ſin; But being once offered, doth *ſo take away the ſins of them, that walking in Faith,* Chap. 2. Act. 1. 11.

Chap. 2. *Hope and Charity, look and wait for his appearing, that he ſhall appear the ſecond time without ſin unto their ſalvation,* Heb. 9. 26, 28. It muſt needs therefore be a miſchievious deſign, which is carried on by thoſe that contemn the Ordinances of Jeſus Chriſt, which are of ſo bleſſed concernment to thoſe that believe in him: It is no leſſe than the denying of him to be come in the fleſh, to deny the Ordinances which he hath appointed to ſet forth what he hath done in the body of his fleſh; and it is as much as to deny that ever he ſhall come again, to deny that Appointment which he hath ordained to be uſed until his ſecond coming, or to abuſe it with the Papiſts, turning that into a Sacrifice Propitiatory, which Chriſt ordained only to ſignifie the Propitiatory Sacrifice of his own Body; to make that by an humane invention of Tranſubſtantiation, to be the very Body and Blood of Chriſt there preſent upon their Altar, in the hand of their Prieſt, which Chriſt appointed ſo ſignifie his Body, as to ſhew his bodily abſence, the Bread being preſent, his Body being at the right hand of God in the Glory of the Father: This is as much as to deny his coming bodily; for, if his Body be preſent, how can his Body be at the right hand of God?

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If his Body be come ſince his Aſcention, how can his Body be ſtill to come? But the truth is, ſo great an harmony is between the Preachers up of the *Light within all men*, and the Doctors of the Romiſh Synagogue, that their Doctrine tends to one thing, *viz.* The denyal of *Jeſus Chriſt come in the fleſh*, *of Juſtification by the imputation of Faith in his Blood for Righteouſneſs*, *of Remiſſion of Sins by his Grace*; *of the right uſe and end of his holy Ordinances*; yea, to the denyal of the *vertue of the Death of Chriſt*, *the efficacy of his Reſurrection*, *and the glory of his Coming*. I ſhall therefore for concluſion of this Chapter, ſet forth, according to the Scriptures of Truth, the Doctrine of the Reſurrection of the bodies of all men, by the power of the Reſurrection of Chriſt; the glory of his Coming, and the End of the World. Chap. 2.

For thus ſaith the Word of the Truth of the Goſpel, concerning thoſe that ſhall be ſaved, as it is written, 2 *Tim.* 1. 8, 9. 10. *God* (ſaith the Apoſtle) *hath ſaved us*, *and called us with an holy Calling*, *not according to our Works*, *but according to his own Purpoſe and Grace*, *given us in Chriſt Jeſus before the world began*, *but is now made manifeſt by the appearing of our Saviour Jeſus Chriſt*; Sect. 8.

Chap. 2. *Chriſt*; *who hath* abolished Death, and brought Life and Immortality to light through the Goſpel: *By his Death he hath deſtroyed him that had the power of Death*, *Heb.* 2. 14. By his Reſurrection and Aſcenſion in his own Body, *He hath led captivity captive*; He conquered the Grave, and overcame it by Death; not for himſelf, *who knew no ſin*, but for the world of ſinners, unto whom *Death is due*, *as the wages of Sin, the juſt reward of Iniquity*, Rom. 6. 23. which *Death paſſed upon all men* (excepting Chriſt, who ſinned not) *becauſe that all have ſinned*, Rom. 5. 12. and *are in bondage under Sin and Death*, the great enemies of the peace and comfort of Mankind, for whoſe deliverance from Sin and Death Chriſt hath dyed, and hath invited the world of ſinners to repent, and believe the Goſpel *for the Remiſſion of their Sins*, and their deliverance from Death, from which he will in his due time deliver all thoſe that believe in his Name: *For he muſt reign till he hath put all his enemies under his feet*, 1 Cor. 15. 25. that the ſaying that is written may come to paſſe, *Death is ſwallowed up into Victory*, according to the Word of the Lord by the Prophet *Hoſea*, ch. 13. 14. *I will ranſom them from the power of the Grave, I will re-*

redeem them from Death: O Death, I will be thy plagues, O Grave, I will be thy deſtruction; Repentance ſhall be hid from mine eyes. And to this end Jeſus Chriſt *did give himſelf a Ranſom for all, and taſted Death for every man,* 1 Tim. 2.6. Heb. 2. 9. that he might bring all men out of the Grave: which though it be not yet effected, yet he hath payed the Price, that ſo at his appearing he may raiſe all men from that firſt death, and deliver from wrath to come *all that wait for him, believing on his Name,* 1 *Theſſ.* 1. 10. 1 *Joh.* 3. 23. according as himſelf hath teſtified, *Joh.* 5. 28, 29. *Marvel not at this,* ſaith he; *for the hour is coming in which* all that are in the Grave *ſhall hear the voice of the Son of God, and ſhall come forth; they that have done good, unto the reſurrection of life, and they that have done evil, unto the reſurrection of damnation.* So that it is evident, that that of man which goeth to the grave ſhall be raiſed again, as he hath ſaid, *I will ranſom them from the power of the grave &c.* But if the bodies of them which are caſt into the grave ſhall not be raiſed from thence, how then is there a ranſoming of them from the power of the Grave, or a redeeming them from Death? How is *Captivity led captive?* or Chap. 2.

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Chap. 2. how will the Grave then come to deſtruction, and not rather be the deſtroyer? And how will the Word of the Almighty Creator be fulfilled, and his glorious Power manifeſted, who made Heaven and Earth, the Sea and all that therein is, and keepeth Truth for ever, *Pſal.* 146. 5, 6.

Sect 9. But it is further evident, That the bodies of Believers, although they dye and turn to duſt, yet ſhall they be raiſed again, and live eternally, as is teſtified in the Scripture, 1 *Cor.* 15. 42, 43, 44. by the Apoſtle, concerning the Reſurrection of the Dead, It *is ſown* (ſaith he) *in Corruption*, It *is raiſed in Incorruption*: It *is ſown in Diſhonour*, It *is raiſed in Glory*: It *is ſown in Weakneſs*, It *is raiſed in Power*: It *is ſown a Natural Body*, It *is raiſed a Spiritual Body*. By all which, how evidently is the Reſurrection of that which dyes, proved? *It* which is ſown, and *it* which is raiſed is one and the ſame; only the condition wherein it is raiſed, is more excellent than that wherein it is ſown. They that turn Scripture into Allegories, cannot turn this into any, nor make an Interpretation contrary to this, without making themſelves very abſurd: for, if they ſhall ſay, It is the Seed of God which is thus ſown, then it ſeems the Seed of God ſhall be ſown

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in one condition, and ſhall be raiſed in another, yea, they muſt hold that the Seed of God is ſown a Natural Body, and raiſed a Spiritual Body, changing its Properties, which cannot be; No, no, it is the Corruptible man, the natural Bodies of Believers, which ſhall be raiſed, changed, and faſhioned like the glorious Body of Chriſt, and as is teſtified in the Scripture concerning that Seed which is ſown into the Earth, as Wheat or other Grain, That which is ſown is not ſown *that Body which ſhall be*, for when it is ſown, it is ſown but *bare Grain*, not clothed with any thing, *but God giveth it a Body as it pleaſeth him*, clothed excellently, *yet to every Seed his own Body:* And as the Body of Wheat which is raiſed and brought forth, doth not ariſe out of other Grain, but doth abſolutely and truly ariſe out of that very Seed, and by the Power of God groweth out of that very Kernel which was ſown; even ſo ſhall it be in the Reſurrection from the Dead the Natural and Viſible Bodies of thoſe that believe in Chriſt, although they ſhall not be raiſed as they are ſown, *viz. vile, corruptible, natural, weak and diſhonourable*, yet nevertheleſs they ſhall be raiſed; and though *God will give a Body as it pleaſeth him, clothed with* Chap. 2.

Chap. 2. *with incorruptibility*, yet he will give *to every Seed his own body*, 1 Cor. 15. 38. and they ſhall be raiſed again without all deformity, *and clothed upon with their houſe which is from Heaven*; yea, *their vile Bodies ſhall be made like the glorious Body of Chriſt, even a Spiritual Body*, which *Spiritual Body* ſhall ariſe out of that *Natural Body* which doth die, and is laid in the Ground, even as Grain doth ariſe out of that very Grain which was ſown, being the ſame in ſubſtance when raiſed, as when ſown; only raiſed in a glorious condition, ſown in a weak and diſhonourable; And as the Grain doth all ariſe and leaves not one jot of it ſelf in the ground, even ſo there ſhall not be left one jot of whatſoever goes to the making up this Body compleat, and every way a perfect man, but it ſhall be raiſed wholly and fully as it is written, 1 *Cor.* 15. 35, 36, 37, 38, 42, 43, 44.

Sect. 10 And that all Believers may be fully aſſured that their *vile Bodies ſhall be changed, and faſhioned like the glorious Body of Chriſt, according to the working, whereby he is able to ſubdue all things unto himſelf*, Phil. 3. 20, 21. The Apoſtle doth unfold this Myſtery, 1 *Cor.* 15. 51, 52, 53, 54, 55. *Behold*

(ſaith

(ſaith he) *I ſhall ſhew you a Myſtery, We ſhall not all Sleep but we ſhall all be Changed in a moment, at the twinkling of an eye, at the laſt Trump: for the Trumpet ſhall ſound, and the Dead* (viz. *in Chriſt*, 1 Theſ. 4. 16, 17. ſuch as lye in the viſible Earth) *ſhall be raiſed incorruptible, and we* (viz. *the faithful that are alive and remain in this corrupt mortal eſtate unto that time*) *ſhall then be changed: for this corruptible muſt put on incorruption, and this Mortal muſt put on Immortality; ſo when this Corruptible ſhall have put on Incorruption, and this Mortal ſhall have put on Immortality, then ſhall be brought to paſs the ſaying that is written,* Death is ſwallowed up in Victory; *O Death, Where is thy Sting? O Grave, Where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law; but thanks be to God which giveth us the Victory through our Lord Jeſus Chriſt.* Thus is the Reſurrection, and Change of all Believers from Death to Life, from Corruptible to Incorruption, from Mortal to Immortality, by the bleſſed Apoſtle both Vindicated and Unfolded, that every faithful Man and Woman may know, that although the *Wages of ſin is Death*, yet the *Gift of God is eternal Life, through* Chap. 2.

Jeſus

Chap. 2. *Jesus Christ*, Rom. 6. 28. which God will give unto them all at one and the same time, even at the coming of Christ, that according to the Word of Truth, 1 *Thess.* 4. 15. *These that remain unto the coming of the Lord, may not prevent them which are asleep in him*; but although *the Lords Labourers are called to work in his Vinyard at the several Hours of the Day of his Grace*, yet they all shall have *their reward together at the Evening*, Matth. 20. 8. For God hath provided so well for the Faithful of this last Age, that though many in former Ages have obtained a *good Report through Faith*, *yet shall not they without these be made perfect*, Heb 11. 39, 40.

Sect. 11 And although the Preachers up of the *Light within all men*, do boast of Perfection, which they imagine that some of them do attain unto in this life, yet it is evident by the Scriptures of Truth, that the *Perfection in Glory which is promised to the Faithful, and the Perfection in Holiness unto which they are exhorted*, is not attained unto, but *only in part*, until the *bodies of those that beleeve in* Christ (*the second* Adam) *are raised from the Grave, and changed from the corruption whereinto they are fallen by the offence of the first* Adam, *Rom* 5. 15.

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For although in this Life those that believe in Christ, are through *the Rich Mercy of God, even when they were dead in Sins, quickened together with Christ*, Ephes. 2. 5. *and so renewed in the Spirit of their Mind*, Ephes. 4. 23. *that with the Minde they serve the Law of God*, Rom. 7. 24. Yet alas! this Perfection is but in part: *Paul* himself, who had attained to so great a Portion of Grace, that *by the Law of the Spirit of Life, in Christ Jesus, he was made free from the Law of Sin and Death*, Rom. 8. 2. and though, together with this Freedom from Guilt, and liableness to Punishment for Sin, he was so set free *from the Dominion of Sin, being not under the Law, but under Grace*, Rom. 6. 14. that he did *delight in the Law of God after the* **Inward Man**; yet notwithstanding he found *another Law in his Members, which warring against the Law of his Mind, brought* him **into Captivity** *to the Law of Sin in his Members*, Rom. 7. 22, 23. So that, though he had hope of Deliverance from this his Enemy, *the Flesh which lusteth against the Spirit*, Gal. 5. 17. and for his comfort had obtained the *Gift of God, The Holy Spirit*, as a help to him, *to war a good warfare*, and as *the Earnest of his Inheritance* Ephes. 1. 13, 14. which is to be Chap. 2.

Chap. 2. enjoyed at *the Redemption or Deliverance of the purchaſed Poſſeſſion*; yet for the preſent ſuch was his Condition, that, as himſelf teſtifieth, Rom. 7.23. So then, ſaith he, **With the Mind I my ſelf ſerve the Law of God, but with my Fleſh the Law of Sin.** So that, although this Renovation of the Spirit of the Mind, by the Aſſiſtance of the Holy Spirit, whereby a Believer knows himſelf *to be a Son of God by Adoption*, and is inabled to cry, *Abba*, Father, *Rom.* 8.16. *be the earneſt of the Inheritance, a Riſing with Chriſt, through the Faith of the Operation of God, who raiſed him from the Dead, to the obtaining Forgiveneſſe of all Treſpaſſes*, Col. 2. 12, 13. yet this is not the Reſurrection from the Dead, nor the State of Perfection, which *the Faithfull unto death ſhall obtain*, as the ſame Apoſtle teſtifies, 2 *Tim.* 4.7. *I have fought a good fight*, ſaith he, *I have finiſhed my Courſe, I have kept the Faith*; **henceforth** *there is laid up for me a* **Crown of Righteouſneſſe**, *which the Lord, the Righteous Judg, ſhall give me* **at that Day**; *and not to me only, but unto all them alſo that loves his appearing*: For the obtaining whereof, his great Deſire was (while he enjoyed but *the earneſt of the Spirit*, and was *at home in the body, and abſent from the Lord*,)

Lord) 2 Cor. 5. 4, 5, 6, 7. to be *found in Chriſt, not having his own Righteouſneſſe, which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God, by Faith; that I may know him*, ſaith he, *and the Power of his Reſurrection, and the Fellowſhip of his Sufferings, being made conformable unto his Death, if by any means I may* attain unto the Reſurrection from the Dead; not *as though* I had already attained, *either were* already Perfect, *but I follow after, if that I may apprehend that, for which alſo I am apprehended of Chriſt Jeſus*, Phil. 3. from the 8th Verſe to the end. So that that which truly and properly is called the *Reſurrection from the Dead*, is the raiſing of man from the dead, in every part wherein he is dead, by reaſon of ſin, to be alive again, and to live in every part wherein he lived before he ſinned: For before man ſinned he was alive *in Spirit, Soul, and Body*, Gen. 2. 7. and ſo ſhould for ever have lived, and not have taſted death, nor have ſeen corruption, or have returned unto Duſt, in his viſible body, had he not *tranſgreſſed the righteous Law of God: for the wages of ſin is death*, Rom. 6. 23. which Law of God, Man at firſt was able to have kept, and might, and ought to have kept it; but he broke it through his wilful diſobedience, in Chap. 2.

Chap. 2. hearkening to the Counsel of Satan; and thereby brought himself and his Posterity to the Penalty therein threatned: *In the day,* saith God, *that Eating thou shalt Eat, Dying thou shalt Die.* Therefore the Resurrection from the Dead is the Raising of the whole Man from Death in every part, wherein he is dead by reason of Transgression, to be alive again, and to live in every part, which was once alive before Transgression; *This Resurrection is yet to come*: The *renewing of the Spirit of the mind is but the Earnest, or Assurance thereof,* and of Happiness at that time: It is to come, and not past, as the *False Teachers did affirm*, of whom the Apostle doth give warning to the Saints, 2 *Tim.*2. 16, 17, 18. *but shun* (saith he) *prophane and vain bablings; for they will encrease unto more ungodliness, and their word will* eat as doth a canker (or gangreen,) *of whom is* Hymeneus *and* Philetus, *who concerning the Truth have erred, saying, that* the Resurrection is past already, *and overthrow the faith of some*, From whence we may take notice, That these False Teachers did err, in mis-applying the Resurrection of Man; for they did not deny a Resurrection wholly, but taking a part for the whole, or puting the Earnest for the Inheritance,

See Gen. 2. 17. with the *Hebbrew.* in the Margent.

Inheritance, ſaid, *It was paſt already:* In like manner thoſe againſt whom we contend, they do not ſay, That there is No Reſurrection at all; yet in effect they ſay as much, for they ſay, It is paſt with them, and they look for no other kind of Reſurrection than what they do now enjoy: But this their Doctrine being no better than *vain bablings, all true Believers are to ſhun and avoid.* In Chap. 2. Sect. 12.

And yet they that are thus deceived, as to imagine that they have attained unto the Reſurrection from the dead, think to bring ſomething to bear up their building, from *Revel.* 20. 6. where the Spirit of God ſaith, *Bleſſed and holy is he that hath part in the Firſt Reſurrection, on ſuch the Second Death hath no power,* &c. concluding, that the Reſurrection is paſt with thoſe that have attained to their ſuppoſed Degree of Perfection; but alas they are greatly deceived; for the Firſt Reſurrection, here ſpoken of, is not the Quickening of the Spirit only, but the raiſing up and inveſting the whole bodies, ſouls, and ſpirits of thoſe Holy Ones there mentioned, with Life and Immortality: And that this is ſo, appears by the 4th and 5th Verſes, where *John* ſaith, *I ſaw the ſouls of them which* were beheaded *for the witneſſe*

Chap. 2. *of Jeſus, and for the Word of God, and which had not worſhipped the Beaſt, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands; and they lived and raigned with Chriſt a Thouſand Years; but the reſt of the Dead lived not again until the thouſand years were finiſhed: This is the Firſt Reſurrection,* &c. Now, what part of man is it which is capable of being beheaded? Is it not the Body? Therefore the Bodies lived, though only the Soul is mentioned; and it is uſual in Scripture to mention a part for the whole, as *Gen.*46.27. *All the Souls of the houſe of* Jacob *which came into Ægypt, were threeſcore and ten*; but who knows not that their Bodies came alſo? And were it ſo, That by the *firſt Reſurrection*, here mentioned, is meant the *Renovation of the Spirit of man by riſing from ſin to newneſs of Life*; yet this is ſo far from concluding againſt the Reſurrection of the Body of man, that the Reſurrection of the Body of every true Believer, may rather be concluded from it, as ſaith the Apoſtle *Paul*, Rom.8.11. *But if the Spirit of him*, ſaith he, *that raiſed up Jeſus from the dead, dwell in you, he that raiſed up Chriſt from the dead* **ſhall alſo quicken your Mortal Bodies** *by his Spirit, that*

that dwelleth in you: and as *the Holy Spirit doth bear witnesse with the spirit of every true Believer, that he is a Son of God,* so also, *that he is an heir of God, and a joint heir with Christ, of a glorious Inheritance, which is to be enjoyed at the* **Redemption of the Body**: This *Redemption of the body* is that which all Believers *wait with patience for,* and *hope to enjoy in their bodies,* which now are liable to *Sufferings for Christs sake:* and seeing it is in *the last times* that *the Beast and his Image are set up,* which the Saints *refusing to worship, or to receive his Mark,* are by his Followers *persecuted to death*; as a reward of whose Sufferings *the First Resurrection shall be given to them, and to all other Believers that are asleep in Jesus:* therefore it will not be accomplished till *the Lord himself descend from Heaven with a shout, with the voice of the Arch Angel, and with the Trump of God,* and then *the Dead in Christ shall rise first,* 1 Thess. 4. 16. and *this* (saith the Spirit) *is the First Resurrection,* Revel. 2. 5. *as* is also testified, 1 *Cor.* 15. 21, 22, 23. *For since by Man came Death, by Man came also the Resurrection of the Dead: For, as in Adam all dye, even so in Christ shall all be made alive; but every man in his own*

Chap. 2.

See Rom. 8. 16, 17, 23.

Chap. 2. order, Christ the First Fruits, afterward they that are Christs at his coming: Then cometh the end, *when he shall have delivered up the Kingdome to God, even the Father, when he shall have put down all Rule, all Authority and Power; for he must raign till he have put all his Enemies under his feet; the last Enemy that shall be destroyed is Death,* as it is written, *Rev.* 20. 12,13. *And I saw the Dead, small and great, stand before God; and the Books were opened, and another Book was opened, which is the Book of Life, and the Dead were judged out of those things which were written in the Books, according to their Works. And the Sea gave up the Dead which were in it, and Death and Hell, or the Grave, delivered up the Dead which were in them; and they were judged, every man according to their works.* So that we see clearly, that both *the First and Second Resurrection, is the raising of whole Man from death, or from the grave;* contrary to the conceipt of such as suppose the *renewing of the spirit of the Mind,* which is but a part of man, to be *the first Resurrection of man;* the *Dying to Sin, and Rising again to Righteousnesse,* being so far from being *the Resurrection of whole Man from the Dead,* that

that it is but the *Earneſt of the Inheritance* of the Righteous, as for the Wicked they have no part in it, though they ſhall have in the Reſurrection; for they, as Chriſt hath taught, *ſhall come forth of the grave unto the Reſurrection of Damnation*, John 5.28,29. Neither is it in the *dying to ſin, and riſing again to Righteouſneſſe*, as it is in the *Death of man, and his Riſing* again, for *Man dyeth, and riſeth again*; but when *ſin dyeth, ſin ought never to riſe again*: God forbid that any Believer ſhould plead *for a reſurrection of ſin.* Chap. 2.

But as the denial *of the Reſurrection of the dead*, or the affirming, *that it is paſt already*, is a Doctrine falſe in it ſelf; ſo are the Conſequences thereof moſt dreadfull and deſtructive to all true piety, yea of ſuch a *fretting and gangreen*-like nature, that in thoſe that are infected therewith, it devours *member after member*, till the *whole body of the Faith be overthrown*, and the Profeſſors thereof *diveſted of the Knowledg of God, and reduced to Gentiliſme again*; and not only ſo, for even among the Gentiles were ſome Principles of Morality; but this is not content to ſtay here, but *encreaſeth to more ungodlineſſe*, till it arrive at that prophane deſire, Let us eat and drink, for to morrow Sect. 13

we

Chap. 2. we die: a Conception ſo corrupt, that (as Scollars do affirm, that are acquainted with the Sentences of the Heathen Poets) the Verſe of *Menander* might ſerve to rebuke it, which the Apoſtle *Paul* ſticks not to mention, for that purpoſe, ſaying, *Be not deceived, Evil Communication corrupts Good Manners*, 1 Cor. 15. 32, 33. And were thoſe that vent thoſe looſe Principles, followers of them in practice (as the Ranters their Predeceſſors were) we ſhould ſoon ſee theſe as unclean in their lives as they; and ſuch as cannot now ſo eaſily diſcern the deceitfulneſs of their Doctrine, becauſe of the covering which they put upon it, were it uncovered, and reduced to Practice, it would be abhor'd by ſome that are now ſeduced by it: But if we examine all Doctrines that are brought unto us, apart from the Lives of thoſe that bring them, as we ought to do: *For ſince Satan is transformed into an Angel of light, it is no great thing if his Miniſters be transformed, as the Miniſters of Righteouſneſs*, 2 Cor. 11. 14, 15. we ſhall find, that that Doctrine which denies *the Reſurrection of the bodies of Believers, and of all that are dead in Adam, from* the *grave*, doth *make void the hope of Iſrael, the Doctrine of Faith contained in the Scriptures of Truth,*

and

and the Reſurrection of Jeſus Chriſt himſelf. Chap. 2. Sect. 14.

For thus ſaith the Truth, concerning the Hope of the Iſrael of God, *If in this Life only we have Hope in Chriſt, we are of all men moſt miſerable*, 1 Cor. 15. 19. For ſuch are, and have been the *Tribulations of the Children of God in this Life*, that if they had not hope of Happineſs in *a life that is to come, after the death, and at the Reſurrection of the Body, they were the moſt miſerable of all men*; for the *Puniſhment of the firſt Offence* lyeth upon the Godly, as well as upon the Sinner; Labour and Sorrow, both of Man and Woman; *Sickneſſe and Death is the portion of Good and Bad: In the ſweat of their faces, the righteous as well as the wicked, do eat their bread, untill they return unto the duſt*, from whence, if *they ſhall not be raiſed*, they are in a worſe condition than the wicked; for oftentimes the moſt *ſincere Believers* do taſt the *deepeſt of miſery* in this life, whereas the ungodly are in proſperity: *There are no bands in their death, but their ſtrength is firm, they are not in trouble like other men, neither are they plagued like other men; therefore Pride compaſſeth them about as a chain, and violence covereth them as a garment; their eyes ſtand out with fatneſs, they have more*

then

Chap. 2. *then heart can wiſh*, Pſal. 73.3.4,5,6,7. This is the proſperous eſtate of the wicked in this life, wherein the *Godly man is plunged all the day long, and chaſtened every morning*, Pſal. 73. 14. Poor *Lazarus*, *in this life received evil things*, when the Rich man *received his good things*; but in the other Life, indeed, we ſee a vaſt difference between them; *Lazarus is comforted, but the Rich man* is tormented, Luke 16. 25. Which torment is to be underſtood to be *upon the body of the Rich man*, from his deſire that *Lazarus* might be ſent to dip his finger in water, to cool his *tongue, a part of his body*: and therefore we are to underſtand the fulneſſe of happineſſe in the one, and miſery in the other, to be *after the Reſurrection of the body from the dead*; by the denyall whereof the *comfortable hope, and ſtrong conſolation* which every true Believer hath in *this life*, *and even in death, when they commend their Spirits with* Stephen, *Acts 7. 59. into the hands of Jeſus Chriſt*, is made void, and of no effect: For, wherefore have Believers *the earneſt of the Spirit* by the *Holy Ghoſt*, *ſpeaking peace to their ſpirits*, but that they might alſo enjoy the *full Inheritance*? Why are they *ſanctified in their ſpirits*, 1 Pet. 1. 2. Heb. 12. 23. But

to

to aſſure them, that *the very God of Peace* Chap. 2.
will alſo ſanctifie them **wholly**, *and their* **whole Spirit, and Soul, and Body** *ſhall be preſerved blameleſs* **unto the coming of Jeſus Chriſt** 1 *Theſ.* 5. 23. And why is it ſaid, that the Faithfull when they dye, *do fall aſleep in Jeſus, that they dye in the Lord, that they reſt from their labours, and their works do follow them*, Revel. 14. 13. But that it might be underſtood, that they ſhall *riſe again from the dead, in their bodies, as Jeſus dyed and roſe again in his body*, and is *therein become the firſt fruits of them that ſleep*, 1 Theſ. 4. 14, 16. And as *the ſpirits* of all wicked men that die in unbelief are with the *Devil and his Angels, in chains of darkneſs, reſerved* **unto the Judgment of the great day**, 1 *Pet.* 8. 19. 2 *Pet.* 2. 4. wherein they ſhall *in ſpirit, ſoul, and body be tormented in the Lake of fire*, 2 Theſ. 1. 8, 9. Revel. 20. 14. So contrariwiſe, *are the ſpirits of all Juſt men, who fight the good fight, and finiſh their courſe in the Faith of* Luke 13. 28. *Jeſus Chriſt*, 2 Tim. 4. 7. *reſerved in* Mark 9. 43. 44. *Paradice unto the Day of the Lord, when* Mar. 16. 26. *the Bleſſed of the Father ſhall receive the Kingdome, and ſhall in ſpirit, ſoul, and body enjoy eternal Life*, Luke 23. 43. Matth. 25. 46. and *everlaſting Bleſſedneſs with Chriſt*

Jeſus,

Chap. 2. *Jeſus*, who is now glorified in that Body which *ſuffered death, roſe from the dead, and aſcended into Heaven*, John 20. 27. Luke 24. 38,39. to the 53. as all Believers alſo in due time ſhall be: And whereas it is declared in Scripture, that *Chriſt hath led captivity captive*; that *he hath redeemed thoſe that believe, from the Curſe of the Law*; that he *hath aboliſhed Death, and brought life and Immortality to light, through the Goſpel*, 2 Tim. 1. 10. All this (though it be the *ſure and ſteadfaſt hope of every True Believer*, Heb. 5. 18,19,20.) is made void and of no effect, by thoſe that deny the Reſurrection of the Bodies, or fleſh of men; for, as *the fleſh of Chriſt wherein he was put to death*, 1 Pet. 3. 18. *ſaw no corruption*, but was *quickened again by the Spirit the third day*, Act. 2. 24, 31. So the fleſh of thoſe that believe in Chriſt, though *it doth ſee corruption, as Davids fleſh* is ſaid *to do*, Acts 13. 36. ſhall be *raiſed again, incorruptible*, 1 Cor 15. 52. and therefore God is declared, to be the *God of Abraham, the God of Iſaac, and the God of Jacob*, Exod. 3. 15. Mat 22. 31,32. becauſe the *Bodies* of *Abraham, Iſaac*, and *Jacob, which are dead, ſhall live again*, and ſhall *therefore* be raiſed up from death; becauſe *God is not the God of the dead, but*

but of the living, as Chriſt hath taught. But Falſe Teachers, in their denying the Reſurrection of the Bodies of the dead, do deny *that God is the God of the Living*; a moſt ſad conſequence, and blaſphemous Opinion. Chap. 2.

But (as the Apoſtle teacheth,) *The denial of the Reſurrection of the Bodies of the Faithfull from the dead*, doth not only deny *the Reſurrection of men that have ſinned, but alſo of Chriſt himſelf, who knew no Sin*; it makes *the Preaching of the Goſpel vain, and the Faith of them that confeſs it*; it renders *the Apoſtles of Chriſt falſe witneſſes of God, becauſe they have teſtified of God, that he raiſed up Chriſt, whom he raiſed not up, if ſo be that the dead riſe not*: It concludeth, that *thoſe that Chriſt hath ſet free from ſin, are ſtill under the guilt thereof, that they that are faln aſleep in Chriſt, are periſhed*; *and that the hope of Believers is only in this life*; and therefore *they of all men are moſt miſerable*, 1 Cor. 15. 13, 14, 15, 16, 17. 18, 19. O fearfull Doctrine! What a bitter Root is this which brings forth ſuch Fruit, ſo deſtructive to the health and comfort of all Believers, ſo contrary to that food wherewith the Spirits of the Faithfull have in old time Sect. 15.

been

Chap. 2. been nouriſhed, and to the Hope, wherewith they have in all their Tribulations been ſupported? Oh, ſaith *Job* (in his great extremity, when his Brethren, Friends, Servants, his own Wife, and Young Children deſpiſed him) *that my words were now written, that they were printed in a book, that they were graven with an iron pen, and lead, in the Rock for ever; For I know* (ſaith he) *that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the Earth; and though after my skin wormes deſtroy this body*, yet in my fleſh ſhall I ſee God, *whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another, though my Reins be conſumed within me.* Thus was he ſupported by *the hope of the Reſurrection of the dead, in the midſt of his great Afflictions and Tribulations*, Job 19. 23, 24, 25, 26, 27. The like Experience had *Paul, for the hope of Iſrael* ſaith he, *I am bound with his chain*, Acts 28. 20. *I am judged* (ſaith he) *for the* Hope of the Promiſe, made of God unto the Fathers, *unto which Promiſe, our Twelve Tribes, inſtantly ſerving God day and night, hope to come; for which* Hopes ſake, *King Agrippa*, (ſaith he) *I am accuſed of the Jews: Why ſhould it be thought a thing* incredible with you, that God

God should raise the dead? *Act.*26.6,7,8. So likewise when he was brought before Felix, *This I confesse unto thee* (saith he) *that after that way which they call Heresie, so worship I the God of my Fathers, believing all things which are written in the Law, and the Prophets, and have* **Hope toward God,** *which they themselves also allow,* **that there shall be a Resurrection of the Dead, both of the Just, and Unjust**; *and herein do I exercise my self, to have a Conscience void of Offence, both toward God, and toward men:* O what comfortable and sure hope hath every true Believer *by the communion of the Spirit of God, that raised up Jesus Christ from the dead,* how *are their spirits quickened and renewed after the Image of him that created them,* Eph.2.5. Col.3.10. *who will also, in due time quicken their* **mortal Bodies also** *by his Spirit that dwelleth in them,* Rom.8.11. And inasmuch as God intends to raise the Bodies of his Saints again from the dead, *therefore precious in his sight is their death,* Psalm. 116.15. They who while they lived in the Body dyed unto Sin, their Bodies, after they are dead, shall be raised again to Life, and shall no more be subject *to Death, or Sorrow, or crying, for God shall wipe away all tears* Chap. 2.

Chap. 2. *from their eyes, neither shall there be unto them any more pain*, Revel. 21. 4. *Death shall be swallowed up into Victory, and the Lord God will wipe away tears from off their faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoke it*, Isa. 25. 8. Then shall be *the restoring of all things which God hath spoken by the mouth of all his Holy Prophets, since the World began*, Acts 3. 21. Then *will he make all things new*: and unto those which *have not loved their lives unto the death, for the sake of Jesus Christ, with all that have believed on his Name; God will be a Father, and they shall be his Children, and shall inherit all things; for these Sayings are true and faithfull*, saith the Lord, *Revel.* 21. 5, 7. Thus all may see, That the denyal of the Resurrection of the Bodies of the Dead, *doth make void the Hope of the Israel of God.* There is also that other *pernicious* quality in it, It *emboldeneth the Sinner to God, on in his Disobedience against God, and his Holy will, revealed in his Testament, the Scriptures of Truth*, suggesting unto the Workers of Wickedness, *That after Death they shall be hid in the Grave, from coming forth from thence to judgment*: Therefore the Doctors

of

of Antichriſt do deny Jeſus Chriſt, which dyed at *Jeruſalem*, they deny both the Father and the Son, they deny the Reſurrection of Chriſt, they hate and deſpiſe his Ordinances, oppoſe and revile his People, they ſin and tranſgreſs without ſtay, until they dye in Unbelief, thinking that there ſhall be *no Reſurrection of their Bodies out of the Earth*, but that the Grave ſhall be a hiding-place, to ſhelter them from the *Judgment of the Great Day*: But thus ſaith the Truth, *There is* no *Darkneſs nor Shadow of Death, where the workers of Iniquity may hide themſelves*, Job 34.22. Chap. 2.

But Sathan, that he might perſwade his Servants to go on ſecurely in their Diſobedience againſt God, and to yield up themſelves wholly to the Counſel of the Prince of Darkneſs, to ſtrengthen them hereunto, doth ſuggeſt unto them, that there is no ſuch things to be expected, as thoſe which the Faithfull in all Ages have looked for, *viz. The coming of Chriſt to judgment, and the end of the World.* Yet, leſt a poſitive denyal of theſe Glorious Truths ſhould diſcover from what Spirit that Denial doth proceed, he hath taught his Miniſters to hide their Deſigne, and to make as if they oppoſed not the things themſelves, but only ſome ſuch manner of Sect. 16.

Chap. 2. accomplishment of them, as is not promised; They call all such *carnal*, as look and wait for the coming of Christ from Heaven out of them; they pronounce *Woes* upon such as say, That Christ is not yet come to judgment, and that the World is not yet ended: But why is it, but because *they look for no such thing, nor have they assurance of Peace in that day*: They boast that Christ is come to them, neither look they for any other coming: That the World is ended with them, neither look they for any other end: That the Judgment is past with them, neither look they for any other Judgment. But why is all this, but because they do deny that which is indeed the *coming of Christ in glory, the everlasting inheritance of the Saints, the judgment of Christ upon his Enemies, and the end of the World; when the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat; the Earth also, and the Works that are therein shall be burnt up*; For, as testifieth the Apostle, *The Heavens and the Earth which are now by the same Word of God are kept in store, reserved unto fire, against the Day of Judgment, and perdition of ungodly men*, 2 Pet. 3. 7, 10. Who seeth not, except those *whose eyes the God of this World hath blinded*,

See 1 Thess. 1. 6, 7, 8, 9, 10.

blinded, that they that now call themselves Preachers of, and to the Light within all men, are *the Scoffers* that the Apostle *Peter* said should *come in the last times, walking after their own Lusts, and saying, Where is the Promise of his coming*, 2 Pet 3.3,4. yea, the great Prophet, the Lord Jesus Christ hath foretold of these *Seducers* and *Deceivers*, as other the Lords Prophets also have done, saying, *There shall arise False Christs, and False Prophets, which shall shew great signes, and wonders, to deceive, if it be possible, the very Elect*: But that the *Chosen of God* may be preserved from the Deceits of this *great Antichrist*, Christ hath foretold with what Lyes the Truth of his coming should by Satan and his Instruments be opposed; and hath also so described the manner of his coming, that all that believe on his Name, may know assuredly, as the True Christ from the False, so his true coming from a pretended coming, which the False Christs, and False Prophets shall avouch for the True Christ, and his True coming, with these words, *Behold he is in the Desart, behold, he is in the secret Chamber, see here, see there*, Matth 24.23,24,25,26. all which the Lord warns his Disciples neither *to go after, follow, or believe*; and withal gives such a Descri- Chap. 2.

Chap. 2. ption of the manner of his coming, as is altogether inconsistent with the *false Christs*, and *false Prophets* Description; which intimates, That Christs coming, (which his Saints know shall be *glorious*, and therefore *publick*) shall be, and is so *private*, *weak*, and *dishonourable*, that some shall not know that he is come till they shew where he is, with their *Behold he is in the Desart, behold he is in the Secret Chamber, see here, or see there:* for saith Christ, *As the Lightening that lighteneth out of the one part under Heaven; shineth to the other part under Heaven, so also shall the Son of man be in his day*, Luke 17. 23. or according to Matthew, *as the lightening cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be*, Matt. 24.26,27. In which words four things are laied down, to vindicate the great and glorious coming of Christ.

1. That he will *absolutely come as doth the Lightening:* Who can deny the coming of the Lightening? It is as absolute and certain, that Christ will come, though some do both deny and oppose it; but Christ will come *certainly* and *absolutely*, as is testified by Christ himself, and his Apostles, in the Scriptures: *Immediately* (saith he) *after*

the

the Tribulation of thoſe dayes ſhall the Sun be darkened, and the Moon ſhall not give her Light, and the Starrs ſhall fall from Heaven, and the Powers of the Heaven ſhall be ſhaken; and then ſhall appear the ſigne of the Son of man in Heaven, and then ſhall all the Tribes of the Earth mourn, and they ſhall ſee the Son of Man coming in the Clouds of Heaven with Power, and great glory, Mat. 24. 29, 30. *For the Lord himſelf*, ſaith *Paul*, *ſhall deſcend from Heaven with a ſhout, with the voice of the Arch Angel, and with the Trump of God*, &c. 1 *Theſ.* 4. 15, 16. *For yet a little while and he that ſhall come will come, and will not tarry*, Heb. 10. 37. *He*, ſaith *John*, *that teſtifieth theſe things*, *ſaith*, *Surely I come quickly*, *Amen*, *even ſo come Lord Jeſus*, Revel. 22. 20. Thus it is evident that Chriſt will *certainly* come. But Chap. 2.

2. He will come *ſuddainly*, as the Lightening cometh; as the Lightening cometh ſuddainly, and unexpectedly, ſo alſo will Chriſt, eſpecially to thoſe that oppoſe and deny his coming, as the Scripture witneſſeth; *But of that Day and Hour*, ſaith Chriſt, *knoweth no man, no not the Angels of Heaven, but my Father only; but as the dayes of Noah were, ſo ſhall alſo the coming of the*

Chap. 2. *Son of Man be; For in the dayes that were before the flood, they were eating, and drinking, marrying, and giving in marriage, until the day that Noah entred into the Ark, and* **knew not**, *untill the Floud came, and took them all away; so shall also* **the coming of the Son of Man be**, *Mat.24. 36, 37, 38, 39. Likewise also as it was in the Dayes of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from Heaven, and destroyed them all;* **even thus shall it be in the day when the Son of Man is revealed**, Luke 17.28,29,30. *For the Day of the Lord* saith *Paul*, **so cometh as a Thief in the night**; *for when they shall say Peace and safety, then* **suddain** *Destruction cometh upon them, as travail upon a Woman with child, and they shall not escape*, 1 Thess. 5. 2, 3. *Behold*, saith Christ, *I come as a Thief, Blessed is he that watcheth and keepeth his Garments, lest he walk naked, and they see his shame*, Rev. 16.15. Thus will the coming of Christ be **suddain**, even to them that wait for his coming, but unto the Wicked his coming will be *unexpected.*

Yet *3dly.* He will come *visibly*, as the Lightening which *lighteneth out of the one part*

part under Heaven, and shineth unto the other part under Heaven, &c. For as the Lightening is seen with the bodily eyes, so shall Jesus Christ be seen in the Day of his coming, Then (saith Christ) **shall they see the Son of Man coming in the Clouds, with great power and glory**, *Mark* 13. 26. **And they shall look upon him whom they have pierced**, *and shall mourn for him as one mourneth for his only Son*, &c. *Zech.* 12. 10. *Behold*, saith *John*, *he cometh with clouds, and* **every eye shall see him**, *and they also which pierced him, and all the kindreds of the earth shall wail because of him; even so, Amen: But unto them*, saith the Apostle, *that look for him, shall* **he appear** *the second time, without sin unto Salvation*, Heb. 9. 28. Thus will the coming of Christ be *visible*. Chap. 2. Rev. 17.

But 4. At the time of his coming *he will shew himself to all, generally and universally, as the Lightening doth*: the Lightening sheweth not it self first unto one, and then unto another, but at one and the same time it so cometh that it may be seen of all, from one part under Heaven, even unto the other: So at the coming of Christ, *he will shew himself to all generally, and universally*; men shall not need to say, *Lo here, lo there*, for *Christ shall be seen of all together*, as is testified

Chap. 2. testified in the Scriptures of Truth: *Then,* saith Christ, *shall appear the sign of the Son of Man in Heaven; and then shall* all *the Tribes of the earth mourn,* and they shall see the Son of Man coming *in the Clouds of Heaven, with power and great glory,* Matth. 24.30. *Behold,* saith *Enoch, the Lord cometh with ten thousands of his Saints to execute Judgment* upon all, *and to convince* all *that are ungodly, of all their ungodly deeds which they have ungodlily committed, and of all their hard speeches, which ungodly sinners have spoken against him,* Jude 14.15. *It is,* saith *Paul, a righteous thing with God to recompence tribulation to them that trouble you, and to you who are troubled* rest with us, when the Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming fire, taking vengeance on them *that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified* in his Saints, *and to be admired* in all them *that believe,* &c. 2 *Thes.* 1.6,7, 8,9, 10. So in the Epistle to the *Hebrews,* speaking of those that in time past *obtained a good report through Faith, the Apostle,* saith,

faith, *They received not the Promise, God having provided some better thing for us,* that they without us should not be made perfect, *Hebr.* 11. 39, 40. And thus is the Coming of Christ vindicated. Chap. 2.

But these *that will not that Christ should raign over them, though they perish for their disobedience, yet will they persist in it,* adding unto their sin of *denying the coming of Christ to judgment, the denial of the end of the World:* Whereby it doth appear, *that their conversation is not in Heaven, but on the earth; they look not at the things that are eternal, but at those that are temporal;* contrary to the practice of the Faithfull in Christ Jesus, 2 *Cor.*4.18. yea, so *fully are their minds bent unto the present things,* and so absolutely do they fulfil what *Peter* did foretel, that to justifie their Conceit, *That all things do and shall continue as they were from the beginning of the Creation,* even as Satan brought Scripture, thereby to carry on his temptation against Christ, so these his Servants do alledge that Scripture, *Eccl.*1.4. *One Generation passeth away, and another cometh, but the Earth abideth for ever*; to justifie that which was never the intent of it, *viz. That the Earth shall never be dissolved*; and so furious are they, that when they have Sect. 17

been

Chap. 2. been interrupted in their Discourse by a Servant of the Lord, they have *pronounced Woes upon him, as one that puts the Day of the Lord farr from him*; when it is apparent that it is themselves that put the day of the Lord, *wherein the Heavens, the Earth, and the Works that are therein shall be dissolved*, 2 Pet. 3. 10, 11. *far from them*: For it hath been said by one of them, *That that might never be*, and this was not spoken in a Corner, but in a great Meeting of those which call themselves Preachers up of the Light within, *&c.* but alas, what reason have they to interpret that Scripture, *Eccles.* 1. 4. *The Earth abideth for ever*; so as to infer from it, that *the Earth shall not be dissolved*, seeing the terms *ever* and *everlasting* have their period: sometimes in the Scripture the Levitical Priesthood is called an *everlasting Priest-hood*, yet who sees not that it is long since ended; the Covenant of *Circumcision in the flesh*, Gen. 17. 13. was an *everlasting Covenant*, yet to engage Believers now to the observation thereof, is not according to the *Gospel freedome*, but the *Legal servitude*, from which every True Believer *is set free by Christ*. So although it be said, The Earth abideth for ever, yet it is not to be understood, *that it shall never be dissolved*,

See Gal. 3, 4, 5. Gal. 6. 21, 13. Gal. 5. 1, 2, 3. Col. 2. 10, 11.

diſſolved, ſeeing the Lord hath ſaid, *Heb.* 12. 26,27. *Yet once more, I ſhake not the Earth only, but alſo Heaven: and this word, Yet once more, ſignifieth the* **removing** *of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain.* So alſo *Heb.* 1. 10,11,12. *And thou Lord in the beginning haſt laid the foundation of the earth, and the Heavens are the works of thy hands;* **They ſhall periſh, but thou remaineſt;** *and they all ſhall wax old as doth a garment, and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail:* So alſo *Iſaiah* the Prophet teſtifieth, ſaying, *And all the Hoſt of Heaven ſhall be diſſolved, and the Heavens ſhall be rolled together as a ſcrole, and all their Hoſt ſhall fall down as the leaf falleth from the vine, and as a falling fig from the fig-tree,* Iſa. 34. 4. And as concerning *Propagation*, men and women ſhall ceaſe from begetting and bringing forth children, for ſo ſaith Chriſt Jeſus our Lord, *Luke* 20. 34. the *Children of this world*, ſaith he, *marry and are given in marriage, but they which ſhall be accounted worthy to obtain that World, and the Reſurrection from the dead neither marry nor are given in marriage,*

Chap. 2.

See Rev. 6. 13, 14.

Chap. 2. *riage, neither can they die any more, for they are equal to the Angel, and are the children of God, being the children of the Reſurrection*, *Luke* 20. 36. Therefore they groſly miſ-interpret that Scripture, *Eccleſ.* 1. 4. that interpret it ſo as to infer from it, *that the earth ſhall not be diſſolved*, and that there ſhall alwayes be (even to eternity) *a begetting and bringing forth of Children*, and continuance of the Earth, and the things that are therein, for this is not the meaning of it, neither is there any Scripture of Truth that teacheth any ſuch thing: But that which is the intent and meaning of this Scripture, is this, taking it with the two former Verſes, *viz. Vanity of vanity, ſaith the Preacher, all is vanity. What profit hath a man of all his labour which he taketh under the Sun*, &c. Now, if it be demanded, How doth it appear that all is vanity? it is anſwered in this 4th Verſe, *One Generation paſſeth away, and another Generation cometh, but the Earth abideth for ever*; That is to ſay, Mans life is *brittle*, and *fading*, he hath here no *continual abode*, *nor long continuance*, but as is declared, *Job* 14. 1, 2. *Man that is born of a woman, is of few dayes, and full of trouble: He cometh forth like a flower, and is cut down, he fleeth alſo as a ſhadow, and*

con-

continueth not. But it is not so with the earth, for the Earth abideth for ever; that is, *so long as all Generations shall come and go*; it removeth not as man doth, but abideth all the time of one Generations passing away, and another Generations coming: So that, that which is here meant by this Terme, *ever*, is a *long time*, or such a *time as God hath appointed unto all the Generations of men*. And as by the Terms *Ever* and *Everlasting*, concerning Circumcision, and the Levitical Priesthood, is meant, A long time, the time of many Generations, or such a time as God hath *hidden from men*, according to the signification of the Hebrew root; so also it ought to be understood here, for God hath revealed to us in his Word of what continuance man, as he is a mortal creature is, of his time, it is *not much above threescore or fourscore years*; but the Earth abideth for time *hidden* from us, for a long time, for many Generations. We know how long it shall be, within a little time, ere one Generation passeth away, and another cometh; But how long it shall be ere the Heavens and Earth shall pass away, though we know that they shall pass away, yet the time when they shall pass away is hidden from us; *and the Father hath put this in his own power, it is* Chap. 2.

not

Chap. 2. *not for us to know these times and seasons*, Acts 1.7. So that, Man having a very *little time*, and *short continuance*, and the Earth a *long time*, *a time not known to us*; therefore saith the Preacher, *What profit hath a man of all his Labours which he taketh under the Sun? one Generation passeth away*, they leave that which they have wrought by their sore labour behinde them, *another Generation cometh*, and takes possession of that which the former gathered together; so that *all is vanity*, and *Mans temporal enjoyments more subject to change than the Earth*, which *abideth a long time*, *a time hidden from us*, *the time of many Generations*. It is not with Man as it is with the earth, for the earth holds its own, it yet keepeth its being; *if we take from it*, *it will have it again*, as the Wise Man teacheth, *All the Rivers*, saith he, *run into the Sea*, *yet the Sea is not full: into the Place from whence the Rivers come*, *thither they return again*. But it is not so with man, who *lyeth down*, *and riseth not*, *till the Heavens be no more*, *they shall not awake*, *nor be raised out of their sleep*, Job. 14. 12.

Sect. 18 But although it be so, that the continuance of the Heavens and the Earth is long; and mans continuance in this mortal state is short,

short, yet *the day of the Lord will come,* Chap. 2.
wherein the Heavens being on fire shall be dissolved, the Elements shall melt with fervent heat, the Earth also and the works that are therein shall be burnt up; and although the Adversaries of Christ are as *willingly ignorant of the Worlds Creation and preservation, as of its dissolution*; though they do *as little remember the Judgment of God upon the old world, as they fear his Judgment upon the World that now is*; Yet as *by the Word of God the Heavens were of old, so by the same Word are they reserved unto Fire*: as by the *Word of God the Earth had its Creation, so by its word shall it have its dissolution; as by the Word of God the Flood was brought upon the World of impenitent Sinners, that know not God, nor obey the Gospel of Jesus Christ, be cast into everlasting Fire, prepared for the Devil and his Angels*: For *all Nations shall appear before* See 2 Pe. 3. 5, 6, 7. 2 Thes. 1. 7, 8, 9. Mat. 25. 41.
the Judgment Seat of Christ, that every one may receive the things done in his body, according to what he hath done, whether it be good or bad, 2 Cor. 5. 10. *The Righteous then shall receive Rest, the wicked Tribulation, and Anguish, indignation and Wrath shall be upon every soul of man that doth evil; of the Jew first, and also of the Gentile,*

Chap. 2. 2 Theſ. 1. 7. Rom. 2. 7, 8, 9. *and in that day thoſe that now contemn Chriſt his Truth, and the Profeſſors thereof, that live and dye in unbelief, though they are great and mighty in the World now, yet then ſhall they call to the Mountains and Rocks, ſaying, Fall on us, and hide us from the face of him that ſitteth on the Throne, and from the wrath of the Lamb,* **for the great Day of his wrath is come, and who ſhall be able to ſtand?** Rev. 6. 16, 17. *Be wiſe now therefore, O ye Kings,* as ſaith the Prophet, *be inſtructed ye Judges of the Earth; ſerve the Lord with fear, and rejoyce with trembling; Kiſs the Son leaſt he be angry, and ye periſh from the way; when his wrath is kindled but a little, bleſſed are all they that put their truſt in him,* Pſal. 2. 10, 11, 12. O that all men would now conſider, and be wiſe in the Day wherein the *Grace of God is tendered unto them, in the Goſpel of Jeſus Chriſt,* that they may know *what to do when God riſeth up, and what to anſwer when he viſiteth,* Job 31. 14. and take heed all ye that make Profeſſion of Jeſus Chriſt, *Watch and pray alwayes, that ye may be counted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man,* Luke 21. 36. for then ſhall be that *coming of Chriſt,*

that

that end of the World, and that eternal judgement both of the living and of the dead, which never yet hath been accompliſhed; notwithſtanding the *vain confidence* of thoſe that call themſelves Preachers of and to the *Light within, &c.* That ſuppoſe that theſe things are paſt with them, whoſe Doctrine having been ſhewed to be diſagreeable to the Doctrine of the Scriptures, *concerning the Perſon of Chriſt, and the Father, Son and Spirit, and the Light, and the Ordinances of Chriſt, and the Reſurrection of the dead, the coming of Chriſt, and the end of the world*: It is time now to conclude this Chapter. Chap 2.

CHAP. III.

That the ſo called Preachers of and to the Light within, &c. Preach not to the Creature man, but to a ſuppoſed Seed, or uncreated ſubſtance in Man, *which they call Chriſt, and the eternal witneſs; That the Creature man is the Subject to whom Salvation is to be tendred, being in a loſt condition by ſin; and for whoſe deliverance Chriſt dyed; That the Spirits in Priſon, are the Spirits of thoſe men and women which were diſobedient in the dayes of* Noah; *That Chriſt is a diſtinct perſon from all other perſons, of his Divine and Humane Natures; That thoſe comforts which are adminiſtred to the Diſciples of Chriſt, he accepts it as done to himſelf; how believers are ſaid to partake of the Divine Nature of Chriſt; and that not a power onely in man, but the whole man, Spirit, Soul and Body, ſhall enjoy eternal happineſſe, as the Humane Nature of Chriſt, now doth; That the Creature man, together with the Devils, are the ſubjects of the Wrath of God;*

God; And that the perfection spoken of in the Scriptures, is that which the Creature man shall enjoy; Of the deceits of those that call upon all men, to look into the Light within, while they Communicate their Doctrine and unclean spirit to them of their resemblance, to birds in their Bel-candle, and net; the reason why they cry down Gospel Ordinances; and how they Communicate that unclean spirit to why they deny Baptism in Water, and plead for Spirit Baptism; why they require waiting in silence; of their touching or taking by the hand, and the effect thereof; of their visits; and of their so much preaching and Printing; that the Light within doth not effect those things which they ascribe to it, but the said things are effected by an unclean Spirit of their silent Meetings; that several of their followers have confessed themselves possessed with the Devil; and of the sad pranks he played in one that thought himself perfect. Chap. 3.

Chap. 3. Sect. 1.

THat thoſe that call themſelves Preachers of and to the Light within all men, *Preach not to the Creature man, but a ſuppoſed ſeed, or uncreated ſubſtance in man*; is clearly diſcovered by their writings, wherein they have theſe words, *viz. A Salutation to the Seed of God*; and by theſe and ſuch like expreſſions, *viz. I ſpeak to the Light in your Conſcience, which ſhall eternally witneſſe, &c.* Now if the Light in the Conſcience ſhall eternally witneſſe, then that Light, muſt needs be underſtood to be eternal; for nothing can be an eternal witneſs, but an eternal thing; *but God onely is eternal*, that is without beginning and without end; man is a Creature that hath a beginning, though he ſhall have no end, but ſhall for ever be in tribulation, or in reſt, as a reward of diſobedience, or as the effect of the Grace of God, and his Gift thereby to him that believeth and obeyeth the Goſpel; Therefore no part of man is God, or of the uncreated or eternal ſubſtance; and they in preaching to an eternal thing preaches not to man, that had a beginning, and hath loſt his firſt Righteouſneſs; but which I fear to ſpeak, even to God; for when I have at their publick Meetings, thus queſtioned the ſpeakers, What is it which thou ſpeakeſt and

Preacheſt

Preacheſt too; the Teacher hath cryed out in great haſt, calling all the perſons that heard him ſpeak to witneſſe for him, that he ſpake *to the Light in their Conſcience, to the Seed of God, &c.* Whereupon I have asked him, What is that *Light in the Conſcience*? What is *that Seed of God* in its ſelf? I have then been anſwered, *that it is Chriſt*, as if Chriſt were not a perſon diſtinct from all other perſons, but onely a *certain Spirit or Power* in all perſons; and that his Death and Reſurrection is accompliſhed, onely in a Myſtical, not in a proper ſence; and having a great affection to vindicate this Myſtical Allegation, and to turn the minds of their Hearers from the plain Truth of the Goſpel, they Alledge a Scripture or two, and infer from them that which never was intended by the Spirit of God in them; from that Scripture, 1 *Pet.* 3. 18, 19. Where the Apoſtle ſaith, *Chriſt hath once ſuffered for ſins, &c. being put to death in the fleſh, but quickened by the Spirit; by which he went and Preached to the Spirits in Priſon*; they do infer, that *the ſpirits here ſpoken of is Chriſt, that is impriſoned in man*, kept under and held down in the Creature; and Chriſt as they ſay being quickened in them, they go and Preach to the Spirits, which is Chap. 2.

Chap. 3. Christ imprisoned in others, which they endeavour to help, raise up & set at liberty; and for further proof of this imagination, they alledge, *Mat.* 25. 36. Where Christ saith, *I was sick, and in Prison, and ye visited me, &c.*

Sect. 2. But in this their Doctrine and Practice of Preaching to the *Seed of God*, to the *uncreated or eternal witnes*, or substance which they call *Christ imprisoned*, and not to the creature man; it is evident, that it is fearful blasphemy, for it supposeth, that that which they call Christ, hath done iniquity, else why do they say repent, repent, with many exhortations to depart from sin, when they speak to that within, which in their sence is Christ; so that they *Reprove Christ*, *Exhort Christ*, *Counsel Christ*; yea they say, they speak to *that of God in the Conscience, which shall eternally witnesse*, &c. so that they *teach God*, *Reprove God*, *Counsel God:* Oh horrible Blasphemy, who will not fear to utter it, how contrary is this to the Doctrine of the Blessed Apostle *Paul*? *Romans* 11. 34. WHO, saith he, *hath instructed the Lord, or WHO hath BEEN HIS COUNSELLOR? Or who hath given to him, and it shall be recompenced unto him again? for of him, and through him,*

and

and to him are all things, to whom be Glo- Chap. 3.
ry for ever, Amen. See *Iſay* 30. 13,14. *He that hath an ear let him hear, and fear, and do no more preſumptuouſly*; For this their Doctrine ſuppoſeth, that that which they call Chriſt, is ſaved by their Preaching and Teaching, from a fallen condition; which when in their conceit they have raiſed, they ſalute in their writings, which they have Intituled, *A Salutation to the Seed of God*, which they ſuppoſe is in every man, and this they ſay is Chriſt, in a fallen ſlain or impriſoned condition, till raiſed up by their endeavours; ſo that Chriſt is not diſtinguiſhed by them as a diſtinct perſon from all other men, nor his death to be declared, to be accompliſhed in his own perſon, but in every man, according to their delution, every man hath Chriſt in him, ſometimes ſlain and ſometimes raiſed, his death is not once but often accompliſhed, and he is ſlain for himſelf, and raiſed for himſelf, if raiſed at all; Oh how contrary is this Doctrine to the Doctrine of the Scriptures, which teach, that *Chriſt hath ONCE ſuffered for ſins, the juſt for the unjuſt, being put to death in the fleſh, but quickned in the ſpirit*, 1 *Pet.* 3. 18. *But now ONCE* (ſaith the Apoſtle) *in the end of the World, hath he appeared to*

put

Chap. 3. *put away ſin, by the* Sacrifice of himſelf; *he was once offered to bear the ſins of many, and unto them that look for him, ſhall he appear the ſecond time without ſin to* Salvation, *Heb.* 9.26,28. Neither let them think to excuſe the matter, by alledging that the Name Chriſt, is ſometimes given the Church, which is men and women, united to him by Faith, according to the Goſpel; for when it is ſo given, it is to be taken myſtically, believers being underſtood to be the Body of Chriſt, and Chriſt to be the head of that Body; this myſtical ſence deſtroyes not the proper ſence, for Chriſt as a diſtinct perſon from all other perſons, is deſcribed by the Apoſtle *Paul*, *Rom.* 1.3,4. *to be made of the Seed of* David, *according to the fleſh; and declared to be the Son of God with Power, according to the Spirit of Holineſſe, by the Reſurrection from the dead*; in which *fleſh he ſuffered upon the* Croſſe, being *put to death; and the third day roſe again by the Power of the Spirit of Holineſſe*; *he was delivered* for our offences, *and was raiſed again* for our juſtification, *Rom.* 4.25. Who his own ſelf bare our ſins in his own body on the Tree, *that we being dead to ſins, ſhould live to Righteouſneſſe*; *by whoſe ſtripes, ye were healed*, as the Apoſtle teacheth, 1 *Pet.* 2.24.

But

Chap. 3. Sect. 3.

But if man considered as man, yea as fallen sinful and wretched man, as a *Creature without Christ, without God, &c.* be not to be Preached unto; and if Salvation by Faith in Christ be not tendred to the *Creature distinct from the Creator*; then is there no tender of Salvation, nor any thing to be saved; for there is not one Scripture which speaketh of any thing else which Salvation is to be tendred unto, but man for whom Christ dyed, as it is written, *Heb.* 2. 16. *For verily he taketh not hold of Angels, but of the Seed of Abraham he taketh hold*, according to the Greek; that is, he did not take into unity of person the Nature of Angels, but he took into personal unity the Seed of *Abraham*; that is, the nature of man was taken into personality with his Divine nature; *that through death he might destroy him that had the Power of death, that is the Devil; and deliver them that through fear of death, were all their life time subject to bondage*, *Heb.* 2. 14, 15. It was the *Creature man, that was in bondage by sin, and in fear of death*, that *hid himself and was* afraid, *Gen.* 3. 10. *and had been as water spilt upon the ground, if God had not devised means that his banished be not exciled from him*, 2 *Sam.* 14. 14.

Chap. 3. 14. It was that ſinning Creature man, that ſhould have been baniſhed for ever, had not God deviſed means to redeem the man *Adam* and his poſterity; *For God ſo loved the World, that he gave his onely begotten Son Jeſus Chriſt, that whoſoever believeth in him, ſhould not periſh but have everlaſting life*, John 3. 16. *Gods love was indeed to the loſt, but no part of the eternal and uncreated ſubſtance was loſt*, but man was loſt, the Creature had been cut off for ever, for that firſt ſin of *Adam*, *by whom ſin entred into the world, and death by ſin, and ſo death paſſed upon all men, for that all have ſinned*, Rom. 5. 12. *But God ſo loved that Creature Man, as to give his only begotten Son for his redemption; for God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved*, John 3. 16, 17. which life and ſalvation is to be held forth to the *Creature*, which hath ſinned, to the race of mankind, for *they have all ſinned and come ſhort of the Glory of God; and theſe that have ſinned*, are upon *their repentance, and believing the Goſpel Juſtified freely by the Grace of God, through the redemption that is in Jeſus Chriſt; for God juſtifieth the ungodly,*

ungodly, *Rom.* 3. 23, 24. *Rom.* 4. 5. *We have seen and do testifie*, saith the Apostle John, *That the Father sent the Son to be the Saviour of the World*; Not to be a Saviour of his eternal substance, *but to be a Saviour to the world*, 1 *John* 4. 14. *I am the Living Bread*, saith Christ, *which came down from Heaven*; *if any* man *eat of this Bread*, he shall live for ever, *and the Bread which I will give is my flesh, which I will give for the* Life of the World, wch world had for ever perished for the iniquities thereof, had not Christ Jesus given himself freely to death, that he might bring them to God, *which were without God, and without Christ, being strangers from the Covenant of Promise, having no hope, and without God in the world*, Ephes. 2. 12. So that as the same Apostle teacheth, *they which were sometimes alienated, and enemies in their Minds or Spirits by wicked works; Yet now hath he reconciled in the Body of his flesh through death, to present them holy, and unblameable, and unreproveable in the sight of God; if they continue in the Faith grounded and setled, and be not moved away from the hope of the Gospel preached unto all; and whereof* Paul *was a Minister*, Col. 1. 22, 23. For as he also Chap. 3.

saith,

Chap. 3. ſaith, *There is one God, and one Mediator between God and Man, the Man Chriſt Jeſus, who gave himſelf a ranſome for all, to be teſtified in due time,* 1 Tim. 2.5,6. The like is teſtified by *the Angel of God,* as it is written by *Luke* in his Goſpel, *And Lo the Angel of the Lord* (ſaith he) *came upon them, and the Glory of the Lord ſhone round about them,* viz. the Shepherds, *and they were ſore afraid*; And the Angel ſaid unto them, *Fear not, for behold I bring you good tidings of great joy, which ſhall be to all people; not to a ſuppoſed Seed, or uncreated, or eternal ſubſtance in man, but unto man, even unto all people; for* unto you, ſaith he, *is born this day in the City of* David, *a Saviour, which is Chriſt, the Lord; and this ſhall be a ſign unto you, ye ſhall find the Babe wrapped in ſwadling cloaths, lying in a Manger*; not lying within you, but lying in a Manger, which was not within them; *and ſuddainly there was with the Angel a Multitude of the Heavenly Hoſt, praiſing God, and ſaying, Glory to God in the Higheſt, on earth Peace, good* will towards men, *Luke* 2. 9, 10, 11, 12, 13, 14. This is indeed *the Goſpel of glad-tidings, a Saviour for ſinners, for poor ſinful man*; yea and ſo ſaith all the Pro-

phets,

phets, *as many as have ſpoken*, have likewiſe declared theſe things, *viz.* That *God did ſend his Son to die for man, to bear our ſins, and that God raiſed up his Son Jeſus, and ſent him to bleſſe the Creature man, in turning every one of us from our Iniquities*; it could not be to turn himſelf from his Iniquities, for he had none: *He did* no ſin, *neither was guile found* in his *Mouth*; *yet it pleaſed the Lord to put him to Grief* for us, *and to lay upon him the Iniquities* of us all, See *Acts* 3.26. *Iſa.* 53. 6. *yea, he was wounded for* our *Tranſgreſſions*; He *was bruiſed for* our *Iniquities*; *the Chaſtiſement of* our *Peace was* upon him, *and with* his *Stripes are* we *healed*: So that it is evident, That that Doctrine which is not directed to Man, but to a ſuppoſed Seed, or *uncreated Subſtance in man*, is not the Doctrine of the Goſpel, which tendereth Salvation to the *Creature*, but a blaſphemous Riddle, which tends to the nouriſhing of Evil Thoughts, *viz.* That the *Eternal Witneſs*, or Subſtance, ſtands in need of a *Teacher*, and of a *Reſurrection*, out of a *fallen* or *impriſoned Condition*; or to make *Man* exalt himſelf into the *Place of God*, by imagining that ſomething within him, as a part of his Perſon, is as Chap. 3.

Eternal,

Chap. 3. *Eternal as the Spirit of Holineſs* in *Chriſt*; or elſe it tends to make the *Creature man*, conſiſting of *Spirit*, *Soul and Body*, utterly to *deſpair* of *Salvation*.

Sect. 4. But now to Anſwer thy falſe Inferences, which thou endeavoureſt to draw from theſe Holy Scriptures, to maintain thy Opinion and Practiſe, of Preaching not to *man*, conſidered as Man; but to a ſuppoſed *Seed*, *or eternal Subſtance* in Man: I ſay, and teſtifie in the Lord, That theſe Scriptures, 1 *Pet.* 3. 19. *Matth.* 25. 36. teach nothing in the leaſt to juſtifie ſuch a Practice; but that which is here held forth by the Spirit of God, in the firſt Scripture, is this; *viz. That by that Spirit which raiſed the Fleſh of Jeſus Chriſt from the Dead, he had Preached by the Miniſtry of* Noah, *to the Spirits of men which are now in priſon*; not that he preached to the Spirits when they were in Priſon, nor that theſe Spirits are of the *eternal and uncreated ſubſtance*; but the *ſpirits* in *priſon*, are the *ſpirits* of thoſe *men and women*, which Chriſt according to the *Spirit* of Holineſſe did by his ſervant *Noah*, who was aſſiſted therewith, preach unto, before they were in Priſon; that is to ſay, *In the dayes of Noah, when they were diſobedient to the long ſuffering of God, while*

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the Ark was a preparing; So that you cannot say, *the Seed of God* was that which was preached to, except you will say, the *Seed of God was disobedient*, or that they were *in Prison* when they were Preached unto, for then they could neither have been obedient nor disobedient, for in Prison, they are as a reward of their disobedience, which they acted when they were at Liberty, and are *kept in Prison for the said disobedience, unto the great Judgement Day*; So that the Spirits were not in *Prison* when they were Preached to, but *disobedient* they were at that time, *when once the long Suffering of God, waited in the dayes of* Noah, *while the Ark was a Preparing, in which few, that is, eight Souls were saved by Water* at that time; *when once the long-suffering of God waited while the Ark was a Preparing*; *Then did Christ by the same Spirit, by which his own Body of Flesh, in which he was put to death, was raised again from the dead, Preach to them that were then Disobedient*, whose *spirits are now in Prison*, and so shall remain, till *the great Day of Judgement*, when they in *Spirit, Soul and Body, shall be punished with everlasting fire*, as a reward of their disobedience, in refusing the Spirit of Holiness, by Chap. 3.

Chap. 3. which God did strive *with the old World, an hundred and twenty Years*, Gen. 3. 6. So great was the Patience and long-suffering of God; *So unwilling* was he that *any of them should perish, but rather that all of them should have repented*, Rom. 2. 4. 2 Pet. 3. 9. which when they utterly refused to do, *he brought the flood of Waters upon that ungodly World*, those that would not be turned by the *strivings of Gods Spirit, but refused that Grace*, which was *so earnestly and affectionately tendred unto them*, as unworthy of any further offers of Grace, *were destroyed by the flood of Waters*, which overthrew their Carkasses, and as the just Wages of their impenitency and unbelief, *their spirits are now reserved in Prison, unto the judgment of the great Day* of God Almighty; when they, with all other wicked men, that live and die in impenitency and unbelief, *in spirit soul and body*, shall bear the punishment of their disobedience; And then also, *the Angels which kept not their first Estate, but left their own Habitation*, for which cause, *they are now reserved as in Prison, in everlasting Chains, under darkness*, Jude vers. 6. *shall be cast into the Lake of Fire burning with Brimstone*, where they and those *accursed men and women*, that have

been

been seduced by him, *shall be tormented for ever*; where *their worm dieth not, and the fire is not quenched.* Thus it is evident, that the *spirits in Prison*, spoken of in the Scripture aboveſaid, are not to be underſtood of the *Spirit of Holineſſe in Chriſt*, but indeed of the Unclean and Rebellious *ſpirits* of Men and Women, who refuſe the Grace of God, when it is tendred unto them, *in the day of his forebearance and long-ſuffering.* Chap 3.

But thy inference, from *Mat.* 25. 36. to juſtifie thy Opinion and Practice of Preaching, *not to man, but to a ſuppoſed ſeed in every man*, which thou *calleſt, Chriſt impriſoned in man*, is alſo exceeding falſe, and that which tends to the turning of the minds of men, from the Perſon of Chriſt, by whoſe Death and Reſurrection accompliſhed in his own Body, he hath wrought the Redemption of the Bodies of all others that believe in him; to an imaginary *ſpirit, or ſuppoſed eternal ſubſtance in every man*, as if *not a perſon* diſtinct from all other perſons, but a *ſpirit or power in all perſons* were the Chriſt; and as if the death of Chriſt were not accompliſhed *in his own Body really, but in the bodies of all men, onely myſtically*: But this is the Teſtimony of Truth, Chriſt Jeſus, the Lord, is a diſtinct Perſon from all perſons Sect. 5.

Chap. 3. beside himself, and such a person as there is none like him, *for He is the Son of God, according to the Spirit of Holiness*, Rom. 1.4. *and also the Son of* David *according to the Flesh*; so that he is truly and properly *the Son of God* before all Worlds, and *also in the fulness of time, being made of a Woman*, Gal. 4.4. It was onely that Person that is the Son of *Mary the Virgin*, never man was Son of a Virgin but He, it is He onely that was *conceived in his Mothers Womb*, by the Operation of the Holy Spirit, not one man in the whole World was ever so conceived besides himself; so that *He and He onely, is perfect God, and perfect man in Nature and Substance*, no man else in the whole Creation is so; it is *He* that hath *two distinct Natures in one entire person*, no Person else hath the like in him; and in him onely, *dwelleth all the fulness of the Godhead*, bodily, Col. 2. 9. in no man besides him, *dwelleth the Godhead in any measure*, bodily: Now although all men in respect of their Substance, and Christ in respect of one of his Natures or Substances, that is to say, *His Flesh and Blood* are of one Substance, *Heb.* 2. 14. yet it doth not at all follow from hence, that all men are Christ, for they are all *distinct persons from him*,

him, they are *many* persons, He is *one* Person, *Mat.* 16. 13, 14, 15, 16. Onenesse in nature, doth not make onenesse in person; a man and his wife are one in Nature, yet they are two distinct persons; and although all men in respect of their substance of Spirit, Soul and Body, and Christ in respect of his Humane Nature are one; yet in respect of *his Godhead* they are not one, for *He onely is the Son of God, according to the Spirit of Holinesse*, and was so from all eternity, *Rev.* 1. 8. *Phil.* 2. 6. *Heb.* 9. 14. the spirit of man, though it be the most excellent part of man, yet it is but a *created Substance*; the Spirit of Holinesse in Christ is, *an uncreated Substance*, a being *without beginning* and *without end*; So that although Christ was in all things made like unto his Brethren, sin excepted, yet as he is the Son of God, *according to the Spirit of Holinesse*, he is not like his Brethren, *that have beginning of dayes, and end of life; but like his Father of the same uncreated Substance*, and of the *same eternity*, even *without beginning* and *without end*; and as Christ did *in our* Nature suffer, yet *not in ours*, but in *his own Person*; so he is pleased to account that which is done to his Disciples, as done to himself, because it is done *to one of his* Chap. 3.

Chap. 3. *Natures, though not to his person,* but to the *Persons of his Disciples,* who are not therefore Christ; for the Disciples are not that person that is the Christ, neither have they as they are persons, *those two Natures* that Christ hath, neither are they that one Person that Christ is, neither are they in a mystical sence called Christ, but as being in Covenant and in Communion with that *one Person* which is the Christ, who *is the Son of God, according to the Spirit of Holiness, and the Son of* David *also, according to the flesh,* which no man besides him is: from all which the sence of the Scripture, *Mat.* 25. 36. is clear, *viz.* That man having *one* of the Natures of Christ, *viz. Flesh and Blood,* and being in *Covenant* with him by becoming his Disciples, that good or that evil which is done unto them, Christ declares it as done unto himself, not that it was done to *his Person,* as the Question of the Righteous, *vers.* 37. and the Answer of the King, *vers.* 40. do evidently manifest; whereby the folly of those that wrest this Scripture, to prove that Christ Preacheth to the *Spirits, when they are in Prison,* or that *those Spirits are Christ,* that the Christ is onely a *Power or Spirit in every* man, and not a *distinct Person from all men* beside himself, or that Christ hath

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onely *one Nature*, and not *two distinct* Natures in *one Person*; or that the Humane Nature which dyed, was not Christ *according to the Flesh*, which also was quickened again by *Christ*, *according to the Spirit of Holinesse*, *Rom.* 1. 4. or that these two Natures, *Spirit of Holinesse and Flesh*, *Son of God*, *and Son of Man*, *in one Person*; is not the true Christ, *distinct* from all *other Persons of men*, though they be the Disciples of Christ: I say, the folly and blasphemy of those that wrest this Scripture, to defend those vain conceits, or to gain-say those Glorious Truths which are discovered, laid open and made manifest; for Christ in his affirmations, *I was an hungred*, *and ye fed me*; *Naked*, *and ye cloathed me*; *Sick*, *and ye visited me*; *in Prison*, *and ye came unto me*, and the like; did not affirm these things to be administred to the *eternal Substance*, but to the whole created man, *Spirit*, *Soul and Body*, especially to the *sensitive Soul* which standeth in *need of Food*, *Mat.* 6. 25. and to the Body, which being naked, hath need of cloathing; as also the Spirit of man, which being in trouble, hath need of comfort; But it cannot be said, that the *Power*, *Spirit or eternal Substance in man*, *distinct from the Spirit*, *Soul and Body of* Chap. 3.

Chap. 3. *man, is hungry, thirsty, a stranger, naked, sick, or in prison*; neither did Christ affirm these comforts to be administred to *his own Person*, consisting of these *Divine and Humane Natures*, which as the *Spirit of Holinesse*, was ever free from such infirmities, so also the *Humane Nature* of his Person, hath been free from *hunger, cold and nakednesse, ever since his Resurrection from the dead*; so that the true meaning of our Saviour is this, *viz.* That forasmuch as the *Humane Nature of Christ, is one in substance with the Nature of man-kind*, and because *the Disciples of Christ, are in Covenant with Christ, their Head and Lord*; therefore that which is done to them in *Feeding, Cloathing, Harbouring, &c.* the Lord takes it *as done unto himself*, because it is done *to one of his Natures, though not to his Person*, and because it is done to the *Persons of his Disciples*, which are *in Covenant* with him, as the 40. verse makes it evident: *And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it to one of the least of these, my Brethren, ye have done it unto me.* Thus this Scripture also is vindicated, and those false inferences, which false teachers have endeavoured to draw from it, refelled.

But

But those that are perswaded, that some part of their persons, either *Soul* or *Spirit*, *is Christ the Light of the World, the eternal and uncreated substance*, being lifted up with high conceit of themselves, supposing that the *Godhead dwells in them bodily*, and being unwilling to be divested of that imaginary deity, and to be accounted *meer Creatures*; it is likely that they will object whatsoever may be objected against that Doctrine, which declares Jesus Christ, to be a distinct Person from all other persons, having such a manner of unity with God the Father, that no person hath in the whole world beside himself; and it's more then probable, that they will alledge these and such like sentences of Scripture, viz. *Christ in you the Hope of Glory*, Col. 1. 27. *My little Children, of whom I travel in birth again, till Christ be formed in you*, Gal. 4. 19. *That was the true Light, which lighteth every man which cometh into the World, and the Light shineth in darkness, &c. John* 1. 5. And the inference which they will make from these and such like Scriptures, questionless will be to this purpose, viz. *That the eternal and uncreated substance or witness, is in every man that cometh into the World, in the same manner*

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Chap. 3. *as it is in him that was born of the Virgin, and is ſo manifeſted in thoſe that call themſelves Preachers and followers of the Light within, &c.* But in anſwer to their Allegations and Objections of this kind, the Scripture teacheth, that all mankind are of the ſame ſubſtance with Chriſt, according to one of his Natures, but not according to the other; *according to the Created, but not according to the Uncreated ſubſtance*: *Foraſmuch*, ſaith the *Apoſtle*, *As the children are partakers of Fleſh and Blood, he alſo himſelf likewiſe took part of the ſame*, *Heb.* 2. 14. The *Fleſh*, *Soul* and *Spirit* of all men, and the *Fleſh*, *Soul* and *Humane Spirit of Chriſt* is of one Subſtance; there is indeed a Perſonal and an Accidental difference, but not a Subſtantial: the Perſons of men are many, but the Perſon of Chriſt is one; the condition wherein the World of men and women are, is *unclean*, by reaſon of ſin, but the *condition* wherein the *Humane Nature of Chriſts Perſon is, is Pure & Holy, by reaſon of his Righteouſneſſe*; he took part of the *ſame Subſtance* of *Adam*, but *no part of his Pollution*: we are unclean, becauſe we are *Propogated in unclean Luſt*, the juſt reward of ſinful deſire, *Gen.* 3. 16. *Pſal.* 51. 5. but *he is Pure and Holy*, *becauſe*

cauſe he was conceived of the Holy Spirit; we are unclean, *becauſe we* have *ſinned in tranſgreſſing the Law of God*, but he *is Pure and Holy, becauſe he hath kept it*: the Humane Nature of Chriſt, was made in the ſame *condition* that *Adam* was before he ſinned, but we are become in the ſame condition that *Adam* was after he had ſinned; and as the Subſtance of *Adams Fleſh, Soul and Spirit*, was the ſame after he had ſinned as before, but not the *condition*; ſo the Subſtance of Chriſts *Fleſh, Soul and Humane Spirit* (not of the Spirit of Holineſſe) is the ſame with *Adams*, now ſince *Adam* ſinned, but the *condition*, the ſame with *Adams before he ſinned*; for though the *eternal word took hold of the Seed of* Abraham, *or took into Perſonal Unity, the Subſtance of* Adam, *after* Adam *had ſinned*; yet the *Eſtate or Condition* wherein that *ſubſtance was made*, was as *Pure and Holy*, as *Juſt and Righteous, as* Adam *was before he ſinned*; for as *Adam* before he tranſgreſſed, *was a Son of God by Creation*, *Luke* 3.38. So the Humane Nature of Chriſt, is the *Son of God by Creation*; *God made or built the Body of Chriſt, of the Seed of the Woman*, as he did the Body of *Adam*, of the duſt of the ground, ſee *Gen.* 2.7. *Gal.* 4. Chap. 3

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Chap. 3. 4. *Heb.* 10. 5. Christs being the Son of *David*, doth respect the *substance* of which his Body was made, not the *formation* of that *substance*; for in that respect, *he is also the Son of God*, *Luke* 1. 35. It is indeed a *Glorious* Personality, that the *Humane Nature* of Christ hath, because *it doth not subsist of it self, but* in the Godhead, *but the substance of it*, is the same with all mankind, who subsists not as he doth, *viz.* by *Personal Unity with the Godhead*; and as *Adam* before he had transgressed, had *Soveraignty* over the Creatures, and the *Paradise of God* for his Habitation, wherein was *the Tree of Life*, whereof he might have eaten before he transgressed, and so have lived for ever in the *enjoyment of God*, and of that *image or likeness of God, wherein he was made*, had he kept that Law, and eaten of that Tree of Life which was given him for that purpose; see *Gen.* 3. 22. *Rev.* 22. 2, 3. So the *Humane Nature of Christs* Person, by keeping that Law which *Adam* transgressed, *hath right* to all that *Adam* lost; for he being *made under the Law which he also fulfilled*, Gal. 4. 4. Mat. 5. 17, 18. in him *the Image of God is seen expresly*, Heb. 1. 3. *and all things are put in subjection under his feet*, *Heb.* 2. 7, 8.

see

see *Psal.* 8. And as the first *Adam* being tempted, by his yeilding to the temptation, was soon overcome of the Devil, and led Captive at his will; So Christ the second *Adam*, by *resisting the Devil, when he was tempted by him forty dayes in the Wilderneſſe, overcame Satan and put him to flight*, see *Mat.* 4. vers. 1. to 12. And therefore as the demerit of the first *Adams* transgreſſion was ſo great, that all that are derived from him by *Natural Generation, are defiled by it*; ſo the demerit of the ſecond *Adams obedience* is ſo great, that all that ever come to be *derived from him by Spiritual Regeneration*, are *ſanctified by it*; So that as it was a *bleſſed eſtate and condition*, that the Perſon of the firſt *Adam*, and all that were in him, loſt by ſin; ſo it is a bleſſed *eſtate and condition*, that the Humane Nature of Christ, the ſecond *Adam*, hath gained by his obedience, *for the ſame Nature, in the Perſons of all* thoſe that ever come to be in *Covenant* with him, or to *be regenerate or born again of Water, and of the Holy Spirit, and ſo to be graſted into him by Faith*, John 3. 5. 6. Romans 11. 19. 20. Chap. 3.

For whoſoever ſhall ſeriouſly conſider, and according to the Scriptures of truth, determine Sect. 7.

Chap. 3. mine of the state and condition wherein the first *Adam* was made, and wherein he continued until he transgressed the Law of God, shall find that it was a very happy and blessed estate and condition; for *he was made in the Image of God, in Righteousnesse and true holinesse was he created*, see *Eccles.* 7. 29. *Gen.* 1. 26. *Ephes.* 4. 24. with *dominion over the Creatures, the Fish of the Sea, the Foul of the Air, and over everly living thing that moveth upon the earth, was he invested*, *Gen.* 1. 28, 29. In the *Paradise of God was he placed, of all the Trees of the Garden*, excepting onely one, *was he allowed to eat*, and amongst those which he was allowed to feed upon, *and even in the midst of the Garden* was the Tree of Life, whereof if he had eaten before he transgressed, he had no doubt continued for ever in that *blessed estate and condition of Righteousnesse and true Holiness, wherein he was made*, Gen. 3. 23, 24. But he soon lost that *blessed estate and condition*, and by sin, made himself and his posterity *exceeding wretched* and *miserable*, for of a *Son of God, he became a son of Satan, a child of Wrath*, Ephes. 2. 3. he *defaced the Image of God*, and got unto himself the *Image of Satan*, for he took the Devil

vil for his Father, by following his counſel; for his reward, the man *Adam* by tranſgreſſion, became like the Devil, that is, to have the *knowledge* and *experience* both of good and evil; *Behold, ſaith the Lord God, the man is become like him,* (For it is obſerved, that the Hebrew word may and ought ſo to be rendred, *for man became like the Devil by ſin*) *from us,* viz. the Devil, *to know,* that is *to experience good and evil,* Gen. 3. 22. For *God is Pure and Holy,* the Devil is *impure and unholy*; *God cannot behold the evil of ſin with approbation, the Devil cannot behold good with approbation,* ſee *Heb.* 1. 13. therefore ſaith Chriſt to the Jews, *Ye are of your father the Devil, and the luſts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him: when he ſpeaketh a lie, he ſpeaketh of his own, for he is a lyar, and the father of it,* John 8. 44. So that man by ſin being in condition become like the Devil, *for this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil,* 1 John 3. 8. that ſo the ſubſtance of *Adam* might be redeemed out of that loſt condition whereinto it was fallen by tranſgreſſion, and be ſo ſecured in happineſs

Chap. 3.

Chap. 3. pineſſe for the future, that it ſhould not fall again from it; that this might be effected, it was neceſſary that the *eternal Word*, the ſecond Perſon of the Trinity, ſhould take the *ſubſtance* of *Adam* into perſonality with himſelf, that thoſe *two Subſtances*, the *eternal Word*, and the *Subſtance of Adam* might be *one in Perſonality*, that ſo the *obedience* of *Life*, and *ſuffering* of *Death*, of the *Subſtance of Adam* in the *Perſon of Chriſt*, might be of ſuch infinite worth and value with God, that for the *merit of it*, he might ſet free the *ſame Subſtance of* Adam *in all other perſons alſo*, from that *bondage* and *miſery* whereunto they are fallen by the *tranſgreſſion of* Adam, *and of themſelves*; for the *Subſtance of* Adam, in the Perſon of Chriſt, fulfilling the *Law*, and then alſo *that Subſtance being made a curſe, and ſuffering the Sentence* of the Law, due to the World of ſinners, *not to Chriſt that ſinned not*; the world of ſinners are put into a capacity to be delivered, according to the *condition of the New Covenant*, from that *wrath and Curſe* unto which they are fallen, *by the tranſgreſſion of the old and firſt Covenant*, which fallen condition is called in Scripture, *the old man*, or Adam, *which is corrupt, according to the deceitful luſts*, Epheſ.

Ephes. 4. 22. *The body of sin*, Rom. 6. 6. Chap. 3.
The members which are upon the earth, Col. 3. 5. *The Law of sin in the Members*, Rom. 7. 23. *The Flesh*, *the carnal mind*, Rom. 8. 7, 8. and such like, all which do set forth that *miserable estate and condition, into which the Substance of* Adam *is fallen by sin*: on the contrary, that condition which *the Substance of Adam* had before he sinned, and to which *it is restored in the Person of Christ*, is called in Scripture, *the new man, which after God is* created in Righteousnesse and True Holinesse, Ephes. 4. 22. *The Law of the Spirit*, Rom. 8. 2. *The Spiritual Mind*, Rom. 8. 6. *The new man, which is* renewed in knowledge, after the Image of him that created him, *Col.* 3. 10. and such like. Now the *eternal Word, taking hold of the Substance of* Adam, *and uniting it unto personality with the uncreated substance*; and the *created substance keeping the condition of the first Covenant*, that is to say, *exact unsinning obedience*; that *substance of* Adam *in the Person of Christ, is as Pure and Holy, as Just and Righteous, as it was in* Adam *before he sinned*; but that the *same Substance of* Adam, *in all other persons also* might *be redeemed* from that *miserable estate*, viz. *guilt of sin, power*

Chap. 3. *and dominion of ſin, and from the puniſhment juſtly due unto the world of ſinners; that ſubſtance of* Adam *in the Perſon of Chriſt that knew no ſin*, underwent the *Sentence and Curſe of the Law*; that ſo the *ſame ſubſtance* in the *perſons of others, might be ſet free*, not by their performing the *condition of the firſt Covenant*; for it is impoſſible that they *that have ſinned, ſhould be juſtified by that Covenant, which requires exact unſinning obedience*, but by their performing the condition of the *ſecond Covenant*, which is, *Repentance, Faith and Goſpel-obedience, which thoſe that have ſinned, may through the aſſiſtance of Gods Spirit perform*; upon condition of which, *Repentance, Faith and Goſpel-Obedience*, the *Lord giveth unto them, both pardon of their ſins paſt*, and alſo ſuch help and *aſſiſtance by his Spirit*, that thoſe that thus *enter into Covenant with him*, may be enabled *to walk more agreeable to the rule of the ſpiritual and holy Law of God*, Rom. 7. 12, 14. than any man or woman *out of Covenant with him, by all their own ſtrength and endeavours, now ſince the fall of* Adam, *can poſſibly do*; yea, *Jeſus Chriſt doth ſo aſſiſt thoſe that are in Covenant with him, that with their minds they may be enabled to*

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serve the Law of God, though through the warring of the flesh against the Law of their mind, they are sometimes captivated to the Law of sin in their members; See *Rom.* 7. 22 23, 24, 25. Now so far forth as persons come to be *in Covenant with Christ*, and are enabled by him to *walk according to his direction*; so far forth are they said to have *Christ formed in them*, that is to say, to be brought *into a blessed estate and condition of freedom from the guilt of sin; of freedom from the power and dominion of sin, of assurance of redemption from the first death*, and of *deliverance from the second death*; and so *by Christ, to be entituled unto eternal Life*; so that if the *created substance of* Adam *in the Person of Christ, though by the power of his uncreated substance*, doth set free the *same created substance in the persons of others*, from that *miserable estate and condition, into which that substance is fallen* by sin and transgression, and also *entitle that substance unto eternal life*; It may well be said of all those that are brought into such an *estate and condition by Christ, that Christ is formed in them*, though they be not of the *same substance with Christ*, in respect of his *uncreated*, but onely in respect of his *created substance*; & that those objections pro- Chap 3.

Chap. 3. pounded, and ſuch like, are fully anſwered.

Sect. 8. But if it be objected, That believers have alſo thoſe pretious Promiſes given them, whereby they may be *Partakers of the Divine Nature*, 2 Pet. 1. 4. To this it is anſwered, that although it be ſo, yet the manner of *Believers partaking of the Divine Nature*, is different from that *manner* of unity, of the *Divine and Humane Natures in the Perſon of Chriſt*, in ſeveral reſpects.

Firſt, *In the Humane Nature of Chriſt, dwells the fulneſſe of the Godhead bodily*, Col. 2. 9. But in Believers, *the Godhead doth not dwell bodily.*

Secondly, The Body of Chriſt who was born of *Mary*, was not *Conceived*, that is, formed or faſhioned in his Mothers Womb, *but by and of the Holy Spirit*, the ſecond Perſon in the Trinity: But the bodies of thoſe that are Believers, were not conceived in their Mothers Wombs by any ſuch *operation of the Holy Spirit*; God forbid we ſhould once preſume to think ſo.

For Thirdly, The *Virgin Mary* conceived the Body of Chriſt, *of her Seed or Subſtance by the operation of the Holy Spirit*, the ſecond Perſon in the Trinity, *without*

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her *knowing of man*, *Luke* 1. 34. 35. But the Bodies of those men and women that are Believers and Saints by calling, were conceived of their Mothers, *not without their knowing of man, and without any such operation of the Holy Spirit.* Chap. 3.

Fourthly, The Humane Nature of Christs person, *never subsisted of it self*, but alwayes was in *Personal Unity with the Godhead, and subsisted by it*, so that in him the *Godhead dwelt bodily*; but it is not so with *others Persons*, though they are Believers, and though their Substance be the same with the Humane Nature of Christ; yet it *doth not subsist as the Humane Nature of Christs Person* doth; for all Persons, excepting Christ, do subsist *without the Personal Unity of the Godhead*; *but the Humane Nature of Christs Person, did never subsist without the Personal Unity of the Godhead.*

Therefore, Fifthly, That we may understand how Believers *do partake of the Divine Nature*, it is needful to consider, what *that Divine Nature is*, *that Believers are said to partake* of, and after *what manner* they do partake of it: The Divine Nature then of which participation is promised unto believers, *is their attaining unto an emi-*

Chap. 3. *nent resemblance of that blessed estate and condition, wherein the Humane Nature of the Person of Christ, now is since his Resurrection from the dead, and ascention to his Father,* as the Apostle *Paul* teacheth *Rom.* 8. 29. For saith he, *Whom God did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the firstborn among many Brethren*; for as Believers *have born the Image of the earthly, so shall they also bear the Image of the Heavenly,* 1 Cor. 15. 49. That as the *Humane Nature of Christ, could not be held of death, because it was in Personal Unity with the Divine Nature*; So those that are in Covenant with Christ, *shall not be held of the first*, neither shall they *enter into the second death*; not because they are *personally united unto the Divine Nature or Godhead,* as the Humane Nature of Christs Person is, but because they, as *all mankind are, of one substance with the Humane Nature of Christ*; Therefore *all shall be brought out of the Grave,* and such as are also *in Covenant with him, whose Humane Nature is personally united unto the Godhead, shall not enter into the second death*; for as the *Godhead of Christ did quicken that Humane Nature, which is in Personal Unity with it*;

so

to will *the same Godhead*, (see *Acts* 10.43. *Acts* 13. 38. *Ephes.*2.5. *Rev.* 3.14. *&c.*) through that Humane Nature, *quicken also the same Humane Nature in those that are not in Personal Unity with it*; for the Humane Nature of Christ is so filled with the Divine Nature, that *of* his fulnesse, *all those that are in Covenant with him, do receive, and Grace for Grace, John* 1.16. It is wonderful to consider what *victory* the Humane Nature of Christs Person hath obtained, with what dignity he is invested, and what *gifts* he hath to bestow upon all his Brethren, now since his *ascention* to his Father: He, saith the Apostle, *hath led Captivity Captive*, Ephes. 4. 8. *hath abolished death, and hath brought Life and Immortality to light, through the Gospel*, 2 Tim. 1. 10. He *is Crowned with Glory and Honour*, Heb. 2. 9. He *is King of Kings, and Lord of Lords*, Rev. 19. 16. All *Power in Heaven and Earth is given* unto Him, Mat. 28. 18. even that Jesus which was Crucified, *is now both Lord and Christ*, Acts 2. 36. He *that* descended *into the lower parts of the Earth*, is the same also that ascended far above all Heavens; *that* He might fill all things: *And* He *gave some Apostles, and some Prophets, and some Evangelists, and* Chap. 3

Chap. 3. *some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ,* **till we all come** *in the Unity of the Faith, and of the knowledge of the Son of God,* **unto a perfect man, unto the measure of the stature of the fulnesse of Christ,** Ephes. 4. 9, 10, 11, 12, 13. The Divine Nature filled the Humane Nature in the Person of Christ, that He might pour out of his fulness, to the same Humane Nature in the persons of others; the Humane Nature of Christs Person did so participate of the Divine Nature, that his Conception, Birth, Life, Sufferings and Death, was Pure and Holy, and therefore of infinite worth in the sight of God the Father; that so they whose Conception, Birth and Life is polluted and unclean, and whose death is the wages of their sins, might be set free from sin and from death, and entituled unto eternal Life; for in the flesh of Christ, sin was so condemned, *Rom.* 8. 3. that neither unto the *guilt of sin*, *dominion of sin*, nor *unto any punishment due for any sin done by him*, *was he lyable*; it was to set free the persons of others from the Guilt, Dominion and Punishment due to them for their sins, that he underwent the punishment; he that knew no sin, being made a curse;

curſe, that ſo *they which have ſinned, might inherit a bleſſing*, *Gal.* 3. 13. 14. which bleſſing, or rather bleſſedneſſe, *Pſalm* 1. 1. all thoſe that are in Covenant with Chriſt, and in that Covenant *are faithful unto death*, *Rev.* 2, 10. do receive of him, who through his Divine Power, doth give unto them a likeneſs of eſtate and condition, unto his own now glorified Humane Nature; that ſo they alſo truly may be ſaid, *to partake of the Divine Nature.* See 2 *Pet.* 1. 2, 3, 4. Chap. 3.

Therefore, Sixthly and Laſtly, Believers partaking of the Divine Nature, as it is in a different manner from the Union of the Divine and Humane Natures of the Perſon of Chriſt; ſo in this life, it is but a part, 1 *Cor.* 13. 12. *With the mind*, ſaith the Apoſtle, *I my ſelf ſerve the Law of God, but with my fleſh, the law of ſin*, *Rom.* 7. 25. The Renovation the Apoſtle exhorts to, is in the ſpirit of the mind, *Epheſ.* 4. 23. The perfection the Apoſtle declares the Saints now to be come to, is to the **Spirits of Juſt men made perfect**, Heb. 12. 23. which is but the earneſt of that inheritance *Believers ſhall obtain*, **the firſt fruits of the Spirit**; Believers though they *enjoy this*, **do wait for the Adoption**, to wit, **the Redemption**

of

Chap. 3. of their Bodies. See *Romans* 8. 23, 24, 25.

Sect. 9. Heb. 5. 8, 9. For as the Humane Spirit, Soul and Body of Christ, wherein his Humane Nature doth consist, is now perfectly glorified, his Body being raised from the Grave, and ascended up into Heaven, *Luke* 24. 51. So shall the Spirits, Souls and Bodies of all true Believers, after the Resurrection of their Bodies from their Graves, or change from mortal to immortality, be perfectly glorified: See 1 *Cor.* 13. 10. And when they come to this estate and condition, then they come to the full enjoyment of the promised Inheritance, to which they are of God predestinated; that is to say, to be conformed to the Image of his Son, *that he might be the* first born *among many Brethren, Rom.* 8. 29. And this is that the Apostle prayes for, in behalf of the Church of the Thessalonians; *And the very God of Peace* (saith he) *Sanctifie you* wholly, *and I pray God your* whole Spirit, Soul and Body, *be preserved blameless unto the coming of our Lord Jesus Christ,* 1 Thes. 5. 23. Then Believers shall have their compleat participation of the Divine Nature, when they, having overcome and kept the Works of Christ unto the end, are by him brought into likeness of estate

state and condition with his own now glorified Humane Nature; for when the day of Christs appearing shall dawn, then *shall the Day-star, the Glory of his Humane Nature arise in the Hearts of all that love him*, 2 *Pet.* 1. 19. For as Jesus Christ is that bright morning-Star, *Rev.* 22. 16. so he promised to give it unto them that hold fast till he come, *Rev.* 2. 28. And then he whose Humane Nature hath received of the Father, (*Rev.* 2. 27.) Power, Glory and Honour, (*John* 17. 1, 2. *John* 8. 54.) will give unto his Brethren a likenesse of Glory unto that, to which his own Humane Nature is now advanced; which being once dead, is now alive again, and lives for evermore; and is now fully able to open the doors of death, and to set at liberty the Prisoners of Corruption and Mortality, as he himself testifieth; saying, **I am he that liveth, and was dead, *and behold*, I am alive for evermore, Amen; and have the keys of Hell and of Death**, *Rev.* 1. 18. Although the second *Adam* be of the same Substance with the first; Yet oh how excellent is the estate and condition of the second *Adam*, now since his Resurrection from the dead! The last *Adam*, saith the Apostle, *was* made into a quickening Spirit, *It is*

Chap. 3.

So is the Greek, saith the Learned.

Chap. 3. *is* raised a spiritual Body, saith he, 1 *Cor.* 15.44.45. And, as *the first* Adam *being fallen*, those that bear *his Image*, bear the Image of the earthly, that is, *Sin, Corruption and Mortality*; so the *second* Adam *being raised*, those that shall *bear his Image*, shall bear the Image of the *Heavenly*; that is, *Righteousnesse, Incorruptibility* and *Immortality*, 1 *Cor.* 15. 49. 55, 56, 57. For the first *Adam* having by sin defaced the Image of God, wherein he was created; the second *Adam* repaired it again, and by fulfilling the Law under which he was made, hath so condemned sin in the flesh, that having suffered death for the World of sinners, and being also risen again from the dead, his own Humane Nature, Spirit, Soul and Body; and also the Spirits, Souls and Bodies of all that believe on his Name, shall for ever enjoy Life, Spirituality and Incorruptibility; And when the Church shall come to this estate and condition, then shall she resemble her Head, Christ Jesus, who having first *given himself for it*, *to Sanctifie and to cleanse it*, will then *give himself unto it*, and thereby make it *like Glorious with his own Glorified Humane Nature*: See *Ephesians* 5. 25, 26, 27. *Rev.* 19. 7, 8, 9.

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For thus saith the Truth, *Christ hath once suffered for sins, the* Just *for the* Unjust, *that* He *might bring* us *to God*; who *being put to death in, or concerning the flesh, was quickened again by the Spirit of Holinesse*; that is to say, the *Godhead of Christ, did quicken the manhead of his Person*, that so the Manhead in the Person of Christ, might by the Power of his Godhead, quicken the same Manhead in the persons of others; For now even the Manhead of Christ, hath (though still the same Substance as the first *Adam*, yet) the quality and condition of a quickening Spirit; for that manhead which being alwayes in Personal Unity with the Godhead, and now also raised by it from the dead, and exalted to the Glory of the Father, hath such Power through the Godhead, with which it is in Personal Unity, that he can give a likenesse of Glory, to the Manhead, which is not Personally united to the Godhead; for He hath received of the Father such Power over all flesh, that He *should give eternal Life to as many as are by the Father given unto Him, John* 17. 1, 2. For the Father giveth those that believe in Jesus Christ, unto Christ, *that they may receive of his Fulness, Ephes.* 1. 3, 4. *John* 1. 16. *Ephes.* 4. 10, 11, 12, 13. And

Chap. 3. Sect. 10.

Christ

Chap. 8. *Christ giveth unto them, with Righteousness, Peace and Joy in the Holy Spirit, the Hope of eternal Life,* to support them in all their Tribulations, which they endure for his Names sake; and at the last he will give them eternal Life, and the Glorious enjoyment of blessedness unspeakable, *Rom.* 14. 17, 18. *Col.* 1. 5. 2 *Thes.* 1. 4, 5, 6. Yea, Christ as man in the Substance of *Adam*, in the Created Substance, hath taken hold of eternal Life, that the Creature, man, may be assured of enjoying the same, by virtue of a title derived from him, as he himself testifieth, *John* 6. 27. saying, *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting Life, which the* Son of Man shall give unto you; for him hath God the Father Sealed: *for since* by man *came death,* by man *came also the Resurrection from the dead,* saith the Apostle, 1 *Cor.* 15. 21. And God hath given good assurance, both of the Resurrection, and of the Eternal Life, which is promised unto them that believe, *in that the Man Christ Jesus in the Substance of* Adam *is risen from the dead, and entered into Life and Glory everlasting, Acts* 17. 31. *The Resurrection of Jesus Christ, is that sure sign of the Prophet Jonah*; for the Substance

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of *Adam* being raised from the dead in the Person of Christ, it gives assurance of a resurrection to the same Substance in the Persons of others; and seeing Jesus Christ doth promise to them that believe the Gospel, not onely the Resurrection from the Grave, but also eternal Life, the Creature, man, hath good assurance of enjoying happinesse by following his Counsel; because the created Substance in Christs Person hath taken possession thereof; for as the Apostle teacheth, *Rom.* 11. 16, 17. *The Branches must necessarily be Holy, where the Root is Holy, and the Lump where the first fruit*; So that if men and women will be content to break off their sins by repentance, that by Faith, through grace they may be grafted into Christ, they may be well assured to partake of the Root and Fatnesse of him their Olive Tree, that is to say, enjoy a likeness of Life and Immortality with the Humane nature of Christ, which will be communicated to them from the Divine Nature of Christ, by, or through his Humane Nature, as he himself hath promised, *Rev.* 3. 21. saying, *To him that overcometh, will I grant to sit with me in my Throne, even as I also overcame and am set down with my Father in his Throne*: This is the comfort of Believers in all their Tri- Chap. 3.

bulations,

Chap. 3. bulations for the Name of Christ, and for the testimony whereof, the blessed Martyr Saint *Stephen* dyed, who *beholding in Heaven the Glory of God, and Jesus standing on the right hand of God*, was so filled with consolation and assurance, that *he said to them which did so fiercely persecute him; Behold, I see the Heaven opened, and the* Son of Man *standing on the right hand of God*; and in this confidence *he called upon God, saying,* Lord Jesus *receive my Spirit, and Lord, lay not this sin to their charge*, *Acts* 7. 55, 56. The Glorification of the *Created Substance* in the Person of Christ, was that which comforted *Stephen*, when his enemies *cryed out, stopped their ears, ran upon him with one accord, cast him out of the City, and stoned him to death as a Blasphemer*; for he saw *the assurance of his own glorification*, in seeing the Son of Man in Glory: though *Satan was pleading* by his instruments against him *on earth*, yet while *Jesus Christ in the Created and now Glorified Substance, was pleading for him in Heaven, he was not discouraged at death it self*, but was so well assured of his own happiness, and so well instructed in *Christian exercise*, that calling upon *the Lord Jesus, to receive his own Spirit*, he pray-

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unto him also to forgive the sins of those that *murdered* him; Oh how great is the *consolation* of the Faithful in Christ Jesus, upon the account of the *Glory to which the Humane Nature in his Person is now advanced*; full well may they withstand *all the Powers of darkness*, and say with the Apostle, *Rom.* 8. 34. Who is he that condemneth? *it is* Christ that dyed, yea rather, that is risen again, who is even at the Right Hand of God, who also maketh intercession for us. See 1 *Pet.* 3. 21, 22. *Heb.* 1. 3. *Heb.* 12. 2. Believers having *such an Advocate and High Priest of their Profession*, who is first *made like unto his Brethren, touched with all their infirmities, sin onely excepted*, and now also mave higher than the Heavens, that Humane Nature, *by Personal conjunction with the Divine Nature*, and *by what it hath received from it, being become* so Spiritual, that it may be truly said, the last Adam, *That is, the* Created Substance in Christs Person, *is now* mave into a quickening Spirit; so that it may well be concluded, *that as the Father raiseth up the dead, and quickeneth them*, even so the Son quickeneth whom he will; *for as the Father hath Life in Himself*, so hath he given to the Son, to have Life in

Chap. 2.

Chap. 3 himself, *and hath given him Authority to execute Judgement also*, because he is the Son of Man, *John* 5. 21, 26, 27. And he *having suffered, by being Tempted, and Crucified*, and being *now also made perfect*, that is to say, *having broke the Head of the Serpent, overcome all his enemies*, and being *in the Humane Nature of his own Person exalted above them*; he is able to *relieve* all his Disciples in all their temptations, yea, to save them to the uttermost, *that come to God by him, seeing* he ever liveth to make intercession for them: *And* so they that *now suffer with Christ*, shall in due time partake of his *Divine Nature*, that *they shall be in like estate and condition with his now Glorified Humane Nature, and reign with him in Glory Everlasting*, 2 Tim. 2. 11, 12. Thus it is evident, *that as the Created Substance in Christs Person, is now invested with Glory, so the same Substance in those that believe in him, shall in due time be advanced to it, as those that believe not in him, shall be kept far from it.*

See *Heb.* 2. 14, 15, 17, 18. & *Heb.* 7. 25

Sect. 11 But now if we consider those severe threatnings, which by those that call themselves Preachers of, and to the Light within, *&c.* sometimes are denounced, as they say, against

against sin; and withal, do remember *what it is that is the Subject of their blessing, viz. not the Creature Man, but a supposed Seed or uncreated Substance in man*; then is it not easie to conclude also, *what is the subject of their curse, viz. not the Creature Man, consisting of Spirit, Soul and Body, but some other thing, a contrary Seed*? and its likely they will say, *it is the Devil*; but let them call it what they will, this is evident, that it tends much to the imboldening man to God, on in his Sin and Rebellion against God, and the Gospel of his Grace, to suggest unto him, *that the Devil onely is the Subject of the Wrath of God*; There cannot be a Doctrine more advantagious to Satan, and to the advancement of his Kingdom, then such a Doctrine, which perswadeth, *that the Devil onely shall bear the blame, and suffer the punishment for all the sins that man doth commit*: Oh how greedily will a man that is so perswaded, commit all manner of wickedness; but it is not good for any man to trust *to the lies of the old Serpent, nor to the falshood of any of his instruments*, for the Word of Christ is directly contrary to the word of Antichrist; for the Scriptures of Truth do declare, that the Creature Man, which obeyeth not the Chap. 3.

Chap. 3. Goſpel, but liveth and dieth in unbelief, ſhall, as being *a curſed ſeed, be caſt into utter darkneſs, where ſhall be weeping and gnaſhing of teeth*, Mat. 8. 12. Thoſe eyes that have been the windows of vain deſire, and have not *looked up to Heaven, to behold the work of God, that ſo they might conſider the operation of his hands*, (Pſal. 28. 5.) *and turn and repent, and believe the Goſpel, ſhall weep and wail, becauſe of anguiſh and pain, and that without remedy*: It is not onely the Devil that ſhall bear the puniſhment of ſin; but unto thoſe men and women that enter not into Covenant with Chriſt, that ſo they may obtain from him the remiſſion of their ſins, he will ſay at the laſt day, *Depart from me, ye Curſed, into everlaſting fire, prepared for the Devil and his Angels*, Mat. 25. 41. Such indeed is the puniſhment prepared for the Devil and his Angels, and for the Beaſt and the falſe Prophet, with thoſe workers of iniquity that live and die in their worſhip and ſervice, That they ſhall be *caſt into the lake of fire, burning with Brimſtone, where they ſhall be tormented day and night for ever*, Rev. 19. 20. Rev. 20. 10. So that as the *Angels which kept not their firſt eſtate, but left their own habitation, are juſtly reſerved, unto the*

judge-

judgement of the great day, Jude verse 6. So also the Creature man, shall either lie under the curse and wrath of God, as the just reward of his sin and disobedience to the Gospel, in his not believing in the Name of the onely begotten Son of God, Christ Jesus, that so his sins might be remitted, and his Person saved in that great day of Judgement, *Mark* 9.44. *Acts* 3. 19, 20, 21. or else the Creature man shall enjoy from God, through Jesus Christ, by Faith in his Name, the unspeakable blessedness of Peace, Adoption, Salvation, Eternal Life, and everlasting Glory with the Father and the Son: For as *the wicked shall be turned into Hell, and all the Nations that forget God*, Psal. 9. 17. even so shall *the Righteous enter into Life eternal, and Joy unutterable*, Mat. 25. 46. Mark 16. 16. Dan. 12. 2, 3. This is the Doctrine of the Gospel of Jesus Christ; that which is the contrary Doctrine, is the doctrine of Devils, the consequence whereof leadeth men and women unto all manner of wickedness; For if no blessednesse shall be to the Spirits, Souls and Bodies of them that walk in the *Fear, Faith and Love of God*, nor no *tribulation nor anguish, no indignation nor wrath*, to the *Spirits, Souls and Bodies* of Chap. 3.

Chap. 3. them that walk in the *vanity of their minds, committing iniquity with greediness, desiring reproof*, and casting the *Rich and Gracious tender of Gods unspeakable Love in Christ Jesus*, which he so earnestly tendreth unto them, behind their backs; then what wickedness may not man run into? With how much eagerness will all such as are so perswaded, persist in all impiety? How impossible will it be unto them, while they retain such a delusion, to be *turned from sin, and converted to God*? but that Doctrine which *strengtheneth* the hands of *evil doers*, and *weakeneth* the hands, *discourageth* the Hearts, and maketh *the Knees of those that are running in the Paths of everlasting Peace, to become feeble*, neither is nor can be of God, but is from *Satan* the old *Serpent*, and from his Vicegerent Antichrist, the Beast and false Propher, who with all his Subjects, Worshippers and Admirers, even all those men and women *that know not God, nor obey the Gospel of Jesus Christ, shall be punished with everlasting destruction, from the Presence of the Lord, and from the Glory of his Power; when he shall come to be glorified in his Saints, and to be admired in all them that believe, because the Testimony of the Grace of God*

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was of them believed, in the day of his long suffering and forbearance, 2 Thes. 1. 8, 9, 10. *Rom.* 2. 4. Chap. 3.

But it is also evident, that those that call themselves Preachers of, and to the Light within, &c. when they exhort to perfection, they never intend that the *Creature Man*, with all the helps he can lay hold on, either is, can or ought to be perfect; for when I have asked them about this thing, and have said unto one of them, What is that thing in it self, which thou sayest is perfect? Is it thee, such a man, thy Body of Flesh, the *Created Substance* and *Being*, which is called by such a name, *&c.* it hath been answered, No, I speak not of the *Creature*, or the Body of Flesh its being perfect: I mean that measure of Christ, as it raises up it self in me, it is perfect, it is that which doth not sin, it is that which is born of God, it is that which I witnesse to, according to my measure, it is perfect: Now who sees not plainly, that thy Contention about Perfection is vain; for who doubts of the *Perfection* of the *uncreated Substance*, or of the Perfection of the *Person of Christ*; his *Divine Nature* is Perfect, the *Humane Nature* of his *Person* is Perfect; the Person of Christ *did no sin, neither was guile found in his mouth*, 1 Pet. Sect. 12

Chap. 3. 2. 22. And is there not a vast difference between the perfection of the Person of Christ, which is perfect by a perfection, without ever having done one act of evil, or thought one sinful thought, or spoken one guileful word; and the perfection of the Persons of other men who have sinned, in Thought, Word and Deed? Is it not therefore vain, to speak to a man of perfection, and not to intend the perfection of *man*? And is it not as vain, to make no distinction between the *Person* of *Christ*, and the *persons* of other *men*? or between the *Communion* of the *Holy Spirit*, the *third Person in the Trinity* with *Believers*, and the *Union* of the *Spirit of Holinesse*, or *Divine Nature*, the *second Person* in the *Trinity*, with the *Body* of *Christ*, or his *Humane Nature*? or between the *operation* of the *Holy Spirit*, upon the World of *Sinners*, in *convincing them of Sin, Righteousnesse and Judgement*, John 16. 8. and the *Gift of the Holy Spirit unto Believers*, whereby they are *assured* of their *Adoption*, *led into all Truth*, assisted *in Holy Duties*, supported *in Tribulation*, and invested with *hope of Glorification*? *Rom.* 8. 16. *John* 16. 13. *Rom.* 8. 26. 1 *Cor.* 14. 15. *Rom.* 5. 5. If therefore when thou speakest to

man

man of perfection, thou meaneſt the perfection of the Divine Nature of Chriſt, a Meaſure of God, as thou calleſt it; doth not every Believer, acknowledge the perfection of the Divine Nature? Who is ſo prophane, as not to conclude, that God is perfect? And who ſo Blaſphemous but thy ſelf, being led by the Spirit of Antichriſt, as to preſume once to think, that any part of man, Spirit, Soul or Body, is of the Divine, Eternal and uncreated Subſtance? and ſuch muſt needs be the meaning of thoſe that Preach to man of perfection, and intend no other perfection, than the perfection of God, or of the Perſon of Chriſt. Chap. 8.

But the Scriptures do declare, that man, conſiſting of *Spirit*, *Soul* and *Body*, *ſhall at the coming of Chriſt in Glory, be made perfect*; and as the Spirit of man by pardon of ſin, *Luke* 1. 77. is now made perfect, (*Heb.* 12. 23.) in part, ſo ſhall the whole man alſo eternally enjoy perfection, as the Apoſtle teacheth, *When that which is perfect is come, then that which is in part ſhall be done away: for now we ſee through a glaſs darkly, but then, face to face*: Now, ſaith he, *I know in part, but then ſhall I know even as alſo I am known*, 1 Cor. 13. 10, 12. for then, *at the coming of Chriſt Jeſus* Sect. 13

the

Chap. 3. *the Lord, shall the Spirits, Souls and Bodies of all Believers be preserved blameless,* 1 Thes. 5. 23. *and being sanctified by Christ,* Ephes. 5. 26. shall be found *without fault before the Throne of God,* Rev. 14. 5. For *when the time of refreshing shall come from the presence of the Lord, then shall their sins be blotted out,* Acts 3. 19. both sin, and punishment for sin, shall then be taken away, that so they may be made perfect in Glory and Happiness everlasting, 1 Cor. 15. 54, 55, 56, 57. And forasmuch as the *Perfection of God,* and of the *Divine Nature of Christ,* is a perfection of a *different Nature* from the *perfection of man,* God being perfect in his *Nature,* Christ having never *acted sin*; man being imperfect in his *Nature,* by reason of sin which he hath committed; if thou that callest thy self a Preacher of the Light within, &c. when thou exhortest to perfection, intendest *man* in thy exhortation; then *thou that exhortest another, shouldst teach thy self* to be obedient to that which the Scriptures teach man to observe, in order to his obtaining perfection; that is to say, to *turn from the dead works,* thy *Legal Righteousnesse, acknowledging thy self a sinner*; say with the *Publican,* with a *contrite Spirit, God be*

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merciful to me a sinner; *believe the Gospel of the remission of sins*; and being cut in the heart with grief for sin committed, Repent, and be Baptized in Water, in the Name of Jesus Christ, for the remission of thy sins; See *Acts* 2.38. *Acts* 10. 47. *Mat.* 3. 6. and so walking, as Christ teacheth in the Scriptures, thou mayest attain unto the perfection that he hath promised; but if when thou exhortest to perfection, thou intendest God, or the Divine *Nature of Christ*, in thy exhortation, or the *Person of Christ*, then thou blasphemest against God, and against Christ; supposing him to stand in need of an exhortation to perfection, whose *Nature is Pure and Perfect*: or, that the *Person* of *Christ* hath sometimes been *imperfect*, whose *Divine Nature is perfect*, being of the *same Substance with his Fathers*, and whose Humane Nature is perfect, being *conceived in the Womb of the Virgin*, *by the operation of the Holy Spirit*; in which Nature he *kept the Law of God*, *and fulfilled every jot and tittle of it*; *he suffered death for our sins*, *and rose again for the Justification of all them that believe in him*; and *such perfection was* and *is* in him, *that by* one offering, he hath perfected for ever, *them that* Chap. 3.

Chap. 3. *are Sanctified; wherefore the Holy Spirit also is a Witnesse to us,* saying, *I will put my Laws in their Hearts, and in their Minds will I write them, and* their sins, and their iniquities will I remember no more; Thus *he* whose *Divine Nature is perfect,* and whose *Humane Nature* also hath *perfectly kept the Law of God,* and *fulfilled* all Righteousness, will give unto those, whose *Nature is imperfect,* and who have *transgressed the Law of God,* upon *their Repentance and Conversion,* such a *perfection* through his Grace, as whereby their *sins shall not be remembred,* and whereby their *Persons shall be glorified for ever and ever.*

Sect. 14 But thou that seemest to be so exceeding earnest in teaching up the Light within, warning all men and women to follow after it, yet never intendest that they whom thou teachest, should be guided by the Light which they have in them, before thou beginnest to teach them, but that *from the* which art without them, they should *receive* that instruction, which thou callest, *the Light within them*; And to discover thee in this thing, as plainly as possible I can, I will make use of a Comparison, unto which thou art as like in thy actings, as

to

to any thing I can find to compare thee withal; for thou in thy endeavours to gain poor Souls to thy wayes, and to become followers of thy steps, art like unto certain Birders which we have in our Land, that do go about in the dark night, *with a Bell, Candle,* and *Net,* to catch Birds of the Air, who in this work of theirs, do first of all *sound their Bell,* which being of a considerable bigness and sound, it doth so *amaze* and *astonish* the poor Birds, that they wholly lose their senses at that time, and cannot tell how to make use either of Feet or Wing, to avoid the danger that is before them; the Birder then with his *Candle* discovering where the amazed Birds do sit, he casts his Net over them, and having taken them, *leads* them *captive* by force whither he will, and doth with them according to his pleasure: Even so thou by thy Preachings and Printings, dost *make a great sound and noise to deceive the Hearts, and to amaze the Spirits of the simple*; for thou speakest of great things, yet art but like a *sounding Brass*, and *tinkling Symbal*; thou callest upon all to *wait in silence*, to *stand still*, to *cease from all* outward and *Scripture*-Teaching, and from *Scripture* Ordinances, as from *Baptism*, *Laying on of* Chap. 9.

Hands,

Chap. 3. *Hands*, and *breaking of Bread*, &c. from *Preaching*, *Praying* and *Hearing the Word*, calling them *Carnal*, *Lifeless* and *empty Ordinances*, &c. not onely perswading men and women to leave all outward Means, and Ordinances of the New Testament, written in the Scriptures, by which they would have the use of their feet, *having them shod with the Preparation of the Gospel of Peace*; but also teaching them, *how to believe in a Christ out of themselves*, a *Carnal and Life-less also*; and that their Saviour is *within them*, upon whom they must wait in silence; even thus thou teachest them that follow thee, wholly against believing in the true Christ, *who died in his own Body, that by that one Sacrifice of himself, out of every other man, he might reconcile the world of Mankind to himself, without themselves, or any Righteousnesse done by them*; the believing whereof, is the poor Creatures *Wing*, *whereby to flee unto Christ, and to rest upon him for Justification by Faith through his Grace*; and so to escape out of the hands of such cruel Birders, & *from wrath to come*: So that all thy great sound and noise of Preaching and Printing, in which thou cryest out so bitterly and vehemently against all those means which are appointed

pointed of God unto Salvation, labouring with all thy might, to bring men and women out of conceit with them, telling them they are deceived in them, and exhorting them to *Mind the Light which is within them*, and that will lead them *out of all sin and iniquity, and eternally save them*: Even all this thou doſt, that thou mayeſt drive on thy deſign, to put poor Creatures *into amazement & aſtoniſhment*, to make them *to doubt* of the truth of all Gods *Teachings, Exhortations* and *Ordinances* whatſoever; to neglect *all Duties* which God hath commanded, in order to their Salvation, and to *ſit in ſilence*, and *wait in aſtoniſhment*, to be delivered from thoſe fears which thou haſt put them into: All which is but to delude the *ſenſes* of poor Creatures, *by thy ſound* and *noiſe*, that ſo thou mayeſt bring them into a *bewildered condition*, to be even done withal what thou pleaſeſt, that haſt ſo daſhed, dazled, and confounded their apprehenſions and ſenſes. Chap. 3.

When therefore thou haſt effected thy purpoſe thus far, being ſomewhat expert in thy way, by the help of *an evil Spirit*, which thou calleſt thy *diſcerning eye*, boaſting of the great diſcovery which thou haſt made into, and through all men, diſcerning Sect. 15

by

Chap. 3. by it, as by a *Candle*, what is in them; and when thou doeſt thus diſcover by that ſpirit, by which thou art led, and as *by a Candle ſeeſt* where the poor Bird doth ſit, which by thy ſound is aſtoniſhed, confounded and ſilenced, then thou haſteſt to it with all ſpeed, *to caſt thy Net over it*, which is to *communicate thy unclean ſpirit unto it*; which ſpirit is not the light in every man, but the *darkneſſe in thee* and thy followers; neither is it in thoſe that are *ſilenced, confounded by thee, till it comes from thee*, and enter into them at that time, which is to them remarkable, the time of their viſitation, as they call it; but it is a woful viſitation, for it doth not come with *a ſtill ſoft voice, like the Spirit of God, nor in the cool of the day*, but with earthquakes, and rending the Rocks, as they call it, putting the poor Creature into ſuch a woful condition, that it is like one *caught in a Net* indeed, and muſt now be dealt withal, at the mercy of the Fowler, which is very cruel; for oh, what *quakings* and *ſhakings, tremblings* and *fearings*? what *pulling* and *dragging* is at that time? juſt as though the very heart muſt be pulled out, all the bowels torn in pieces, and one limb rent from another; of which I have ſeen the example with mine eyes, and when

when the *unclean spirit* hath pronounced Chap. 2.
such woes, terrours and judgements, and
hath held the creature under them, as long
as he thinks fit, which by them is *called*
Hell, and is all the Hell they fear; then the
said Spirit speaketh Peace to them, but *not*
by the Blood of Christ shed for their sins in
his own body, and out of themselves; but
he telleth them, *that he hath done away*
their sins and iniquities as a thick cloud,
and carried them away into the Land of
forgetfulness; not that Christ the Scape-
Goat, as a distinct Person from all other
men, hath done it: and then this spirit re-
quireth that Creature to arise, and tell what
God hath done for its soul; yea, some-
times this Spirit speaketh with a vocal voice,
in the bottom of the Bellies of them that
are possessed therewith, saying to them, as
the Lord said to *Abraham*, *Gen.* 12. 11.
(for *Satan* endeavours to imitate God, as
much as he can) Get thee out of thy Fathers
house, and from thy kindred, unto a Land
that I will shew thee, and I will reward
thee double; other whiles he commands
the Creature to go to such a place, to such
a man, with a message from the Lord: for
now this Spirit hath the dominion over the
poor Creature, hurrying it up and down

Chap. 2. with Motions, Revelations and Commands, making it do what he liketh; for his power is unresistable, having gotten such hold that go now they must, they cannot stay, nor avoid it; speak now they must, and cannot help it; for if they avoid the doing of any thing which he requireth, then are they sure to feel he is a Lord indeed, by the Terrour, Wrath and Judgement, which he will bring them into; his Commands being given out upon pain of damnation, upon the neglect of obedience to them; So that he is not obeyed out of a principle of Love, but of Fear and Terrour, & such Terrour too as makes them sometimes to quake and tremble; and so unclean are his commands, that he requireth some of them men and women, to strip off all their clothes, and as naked as they were born, to stand sometimes upon a Market Crosse in the time of Market, and sometimes at the Grave, while the dead is burying, in their naked bodies, and there to tell the People they are for a sign of their destruction; though it cannot be reasonably supposed that God did require his Prophet so to divest himself of all garments whatsoever, when by some such like sign he required him to declare the destruction of the People: but such is the uncleanness

and

and cruelty of this spirit wch possesseth these poor creatures, almost choaking them with his fits and conflicts, making them roar and foam at the mouth, with such a terrible and hideous kind of crying, as might very much amaze any one that shall see them, as I my self have done: therefore I say they do not intend what they declare, *viz.* That men and women should be guided by the Light that is in every one of them, before some of these Teachers have by some means or other conversed with them, that so instruction and an unclean spirit, might be from them communicated unto those, upon whom they call to mind the Light within: Ah how many poor souls have their feet caught in this snare! how many are taken in this evil net, and thereby led to destroy all their good beginnings wherein they began to serve the true God, running into grosse wickedness and Satanical delusions, posting from mountain to hill, forgetting their resting place, turning from the true Christ; and the worship of God, and going a whoring after this spirit of errour and their own inventions! Chap. 3.

But that thy dissimulation may further appear, I shall in several particulars make it manifest; that thou never intendest that Sect. 16.

Chap. 3. man should be guided by that Light which they have in them, before they meet with thee, or thy Doctrine; but that they should receive instruction, and a spirit from thee to be their director and assister. First, because that when thou doest affirm, that the Apostles of Jesus Christ were sent out to Baptize with the Spirit, this thou speakest to oppose those that stand to maintain that they were commanded *to Baptize with Water, in the Name of Jesus Christ for remission of sins, and by Prayer, and laying on of hands, to seek unto God, that he would give his Spirit,* as he hath promised, *Luke* 11.9,13. Therefore thou callest *Baptism in water, carnal; Prayer and laying on of hands, carnal*; because not the Administrator of Prayer and laying on of hands, but God doth give Christ to shed forth or baptize with the holy Spirit, See *Acts* 5. 32. *Acts* 2.33. *Mat.*3. 11. Now if I must believe that what thou speakest of the Apostles of Christ, those that are thy messengers can perform, then consequently they can Baptize with a spirit, and give a spirit to them, which do receive their counsel, or else they are not lawful Preachers by thy own confession; so that thou intendest to Communicate a Teacher from without, what-

whatsoever thou declarest of the sufficiency of the Light within. For, Chap. 3.

Secondly, Thou intendest not that men and women should be guided by the Light which is within them, before they receive instruction and a spirit from thee which art without them; because thy Teachers do declare to men and women, that if they will but wait in silence, be still and quiet, cease from outward and Scripture-teaching, Forms, and carnal Ordinances, that they shall receive vertue, life and strength from them, though they never see their faces any more; by which it appears plainly, that thou intendest to give a spirit to such as adhere to thy Doctrine, for otherwise these thy promises of *Vertue*, *Life*, and *Strength* to be received from thee, are vain, and thou not faithful that makest them. But,

Thirdly, Thou never intendest that men and women should be guided by the Light which is within them, before they receive instruction from thee, and that thou givest them a spirit, because that when thou takest hold of the hand of men and women, or layest thy hands on their foreheads, or on their shoulders, great trouble comes upon their spirits within them; yea, when thou hast taken hold of the wrists of

Chap. 3. the hands of some, while they have been opposing thee, they have been taken with such a trembling, that they could not speak, nor hold still, nor get away from thee; by which it is apparent, that thy intent is to communicate a spirit.

Fourthly, Thy intent is not that men and women should be guided by the Light which is within them, before they receive instruction and a spirit from thee, &c. because as soon as ever thou apprehendest that any man or woman is inclinable to thy Principles, thou art constantly visiting them, until thou hast brought them over to thy ways; once in thirteen days at the least, thou wilt be praying with them after thy fashion, untill they be brought out of that laborynth into which thou hast brought them, and such a stir there is about this work, and so vainly have some of you been affected with it, that ye have sent to the Bel-man of a City, to cry it up, and down, that all that would be free to come, might come and see this imaginary Resurrection, or rather Communication of your unclean spirit; by which thou dost plainly declare, that the Light in every man will not do the business, but a spirit must be communicated, for what else is it that thou so earnestly endeavourest to raise

raise up? What else is it that thou takest so much delight in, when thou feelest it? as hath been said by some of you, Arise within man: About what else are thy groanes spent? what else doest thou visit? with what else doest thou, as thou sayest suffer, but with that spirit which thou hast given? which till he hath taken full possession of the Creature, that so he may become as much the Child of perdition as thy self, thou are in a troubled condition. Chap. 3

Fifthly, That thou doest not intend that by the Light which is in every one, before they receive instruction from thee, they should be guided, appears by thy running up and down to spread thy Doctrine, and by thy Printing such a multitude of Books; all which is done to teach and instruct men in thy way, and to direct them how to walk according to thy desire: thou cryest down Preaching, and yet usest it; thou cryest down the Letter, and Scriptures of Truth; and yet makest use of Letter, and writest many Books, thereby to disperse thy false Doctrine: and even like the Pharisees, ye reject the Commandment of God, that ye may keep your own Traditions, *Mark* 7.9. ye lay aside Gods Word, and set up your own word; Gods holy Scriptures ye reject, your

Chap. 2. own unholy writings ye exalt, under pretence of setting up the Light, which ye say is within every man, ye set up the darkness which is within your selves, and from you communicated to such as you can perswade to hear your words, or read your Books, thus thy pretentions and intentions are like *Samsons* Foxes, *Judg.* 15. 4, 5. not united by the heads, yet so tyed together by the Tayls, as *between them, they carry fire to burn up standing corn, shocks of corn, Vineyards, and Olives*; thou calleſt thy Doctrine fire, and sayest *thou art baptized with the spirit and fire*: I do believe thou art baptized with a spirit and fire indeed, which may seem to burn up weeds, but it is sent against the good Corn, the best Graces, *Faith, Hope,* and *Charity*, is burnt up in such as receive thy Doctrine, by the fire of that unclean spirit with which thou art baptized.

Sixthly, Thou doest not intend that the Light which is within every man should onely be his director, because that Light which is in every man doth not lead thee and thy followers to do those things ye do; for if it be a Light which is within every man, by which onely thou art carryed on in thy way, why then doth it not speak the same things in every one as it doth in thee?

why

why doth it not make every one quake and tremble as well as thee, if every one have it? why is it silent in so many? why doth it not throw every one down upon the ground, swell their bellies, roar in them, and speak with a vocal voice as well as in thee, and thy followers? If you say, it is because the Light is in prison in those in whom it is not so active as it is in thee: It is answered, that by that reason it should be the more active, if it be sensible of its bondage; and if unsensible, how then can it be sufficient to perform those things which thou ascribest to it: What is it dead or senceless? doth it not feel that hard and sore oppression under which it lies, or is it asleep, and must be awaked? if so, it is much unlike to make a man a new Creature, to lead him out of *all sin and iniquity, and eternally to save him*; For how should that deliver a man out of Prison, that is so unsensible of its own bondage? That must needs be in a small capacity to help another, that is not sensible of its own wants; neither canst thou say it doth in all and every one, what it doth in thee; for I my self, and many others, can and do testifie the contrary; if thou say, it is by reason of our long sinning: it is answered, that you in whom the Light (as you call it) is so prevalent, have been long sinners Chap. 3.

Chap. 3. sinners and are so still; and if you are guided by no other thing than that Light which is in every man, why doth it not do in all the same that it doth in you? why doth it not make all little Children to quake and tremble in their mothers laps, as that spirit which you call the Light within, hath caused some little Children to do, where some of you have been present?

Sect. 17. But that an evil spirit is your familiar, which also you communicate to such as adhere to your Doctrine, shall be yet further manifested in several particulars; First, that humming, blowing, and hollow sighing proceeding from the bottom of your bellies; from whence is it, but from the evil spirit, that hath there his residence? for as the Hebrew word that signifies familiar spirit, doth also signifie bottles; to intimate that they which have familiar spirits, do speak as it were through bottles: So some of you have had a voyce speaking to them, from the hollow or bottom of their bellies, which is no other than the voyce of the evil spirit; and indeed by what else are you inabled at your meetings, when you have nothing to say, but by a spirit that comes into some of you, by which ye are made able to speak 2, or 3. hours? and then when ye have done, are as empty

again

again as if no such thing had been; and so by the said spirits going out of one into another, those things are performed which you ascribe to the Light within all men, and as it hath been said by some of your selves, *Life goes to Life, Life goes to Life*; So it is manifest that by the assistance of that spirit that comes from one, and goes to another, and not by the Light within all men, are you inabled to do those things ye do; and that hollow, humming, sighing and speaking, is not from the Light within all men, nor from the Light within your selves, but from the spirit of darkness, which you have received, and are his instruments to help others to receive. For, Chap. 3.

Secondly, Your silent meetings of Meditation or muttering, is the direct practice of such as have familiar spirits, as the Prophet teacheth, *Isai.* 8.19. For the word translated *Mutter*, signifies a silent Meditation, or muttering, as they that understand the Hebrew word do observe; To what end therefore are your silent Meetings of Meditations or Mutterings, but for the Communicating your unclean spirit; for never did any of the Churches of Christ or servants of the living God, hold Meetings of silence to meet and speak not one word to one another,

Chap. 3. ther, is such a practice of which there is not any example in the Word of God, but even the contrary is found there; for it is written, They that feared the Lord spake often one to another, and the Lord hearkned and heard it &c. *Mal.* 3.16. So that it is certain, that the Practice of silent Meetings is contrary to the Practice of the People of God in all ages; Therefore the Scripture, *Isai.* 8. 19. is worth thy further consideration, as it is there written, *When they shall say unto you, Seek unto them that have familiar spirits, and unto Wizards that peepe, and that mutter; Should not a People seek unto their God, for the living to the dead?* Now the Spirit of God upon this accompt, gives warning and instruction in the very next words, vers. 20. saying, *To the Law, and to the Testimony, if they speak not according to this Word, it is because there is no Light in them:* Now let them shew, if they are able, that either the Law or Testimony of Christ speaketh any thing to the Justification of their doings, their silent Meetings of Meditations or Mutterings, their slighting the Word of God, the Scriptures of Truth, & setting up their own Traditions under the name of the Light within? for what ever they boast of *Light, Light,*

here

here is an obsolute sentence upon them, that there is no light in them. Oh that all that hear might fear, and not persist with them to their own destruction! When men and Satan enter into Covenant, when men hold Meetings to carry on his design, to publish his Doctrine, to communicate his Spirit; *Oh my Soul, come not thou into their secrets, unto their Assembly mine Honour be not thou united,* Gen. 49. 6. for they *reject* with the *Pharisees* and *Papists*, *the Counsel of God, and set up their own unwritten Traditions*; they are gone a side after Satan, whose Doctrine they publish, and whose unclean spirit, they hold assemblies in silence to communicate. Chap. 3.

But Thirdly, It is further manifest, even by the confession of some of your own Prophets and Proselytes, who are and have been owned by you, as in your Ministry, and of your way, that an evil spirit is by you communicated; as for instance, There came a spirit into one of you, as he was going to reprove another, which did roar and make such a terrible noise in his belly, that one might have heard it near a furlong from him, the which he himself did confesse to be the *Devil*; Another, (and one that is as a brand pluckt out of the fire,) did testifie before

Chap. 3. before many witnesses, that when he did joyn with those that preach up the Light within, a spirit came into him, which did make him quake and tremble so exceedingly, that he thought it would have tore him in pieces, which the Spectators were so afraid to behold, that they called in several other persons to help hold him in his Bed, which they had much ado to perform, the Bed on which he lay, did shake so exceedingly; which violence, was the motion of the evil spirit, with which his own Spirit did not consent: Another, who is now bodily destroyed, did confess a little before her death, that there did a spirit speak in the bottom of her Belly, with a vocal voice, to the hearing of the outward ear, and bad her *go and leave her Kindred, and House, and all therein, and Preach where it would have her, and it would reward her three-fold, &c.* The said party within a very little time after, was found dead in a Furrow of Water: And thus a dear Friend of mine was deluded, and by your means destroyed, which I cannot forget, while I remember my self.

Sect. 18 But I will conclude this Chapter, with the story of the sad pranks the Devil played in one that thought himself perfect, who had been

been a great Preacher of & to the so called Light within, & such a one that was concluded both by himself & others, to have attained to the *state of Perfection*, for several years past; the said party being at a great Meeting, of those that are called *Preachers and followers of the Light within, &c.* When they, with such others as came to hear, and himself also expected, that he should have been the Teacher of the rest, to have shewed them the way to the state of perfection; yet so it was, that a spirit entred into him, as he sate behind the Table, which did cause his Feet to fasten to the frame of the Table, whereon he had set them, and did cause his knees to clap together, and there to stay, and his arms to lock together, and so to abide, it did cause his mouth to shut, his eyes to fix; and thus did he sit bound hand and foot, and could not move any member of his body, being in such a maze in his own spirit, that he knew not what to do, the beholders also admired that it should be thus with him; but his lord and master having taken possession of him, will now do his work before he leave him; for first of all, he set all his sins that ever he had done in all his life before him, at which he admired, having concluded before, that he Chap. 5.

was

Chap. 3. was perfect; but they appeared before him, as if they had been written in Capital Letters; then the Devil layed them all to his charge, and did judge him for them, made him to mourn and grieve, and made the tears come from his eyes, though against his will and consent; and when he had condemned and punished him as he saw meet; then he took all his sins from before him, and said unto him, I have blotted out thy transgressions as a thick cloud; and so he let him loose from all his bonds, so that he had the use of his members again; and now the Devil commanded him to tell to all the people, what God had done for his soul, the which the man was unwilling to do, because as he concluded, he had been perfect for so long a time; therefore now to tell out such things, he would not do it, plainly seeing that either he had been deluded thither to, or else this spirit was a deluding spirit, for he had formerly fallen down, quaked and trembled, and had been judged a matter of ten times a day; but notwithstanding the Devil being in possession, would be the chief commander, and did make him speak, although he opposed it with all his might; but first he did so run up and down his Belly and Throat, that his motion was

plainly

plainly to be seen of the beholders; then did he make his Tongue and Mouth to speak against his Will and Consent, and caused him to utter words, which by nothing that he could do, was he able to resist; but he being resolved to resist it if possible, thrust his hand into his mouth to stop his mouth from speaking, and so intended to strangle the words; which the Devil perceiving, by force he pulled his hand away from his mouth, and made them both to stretch streight out, and so to remain for a matter of two or three hours, all which time he made him to speak, to the admiration of the Hearers, what things were done for his soul by the same spirit; all which he himself did not consent unto. Yea such was the operation of the wicked one upon others also, that several of them that heard, fell down in the house quaking and trembling exceedingly; and when this spirit had done speaking in this party, it left him, and though he was before so exceeding full of it, yet now he was so empty again, as if all this had not been; but the wicked one as he had done by him, so he did the like by several that day, as was manifestly seen in that Meeting, and hath been confessed by the party himself, who concluded, that it was the Devil which Chap. 3.

Chap 3 made him do thoſe things he then did.

All which being conſidered, let any indifferent man judge, whether I have not juſt cauſe to conclude, that thoſe that ſay to others, *Look to the Light within, &c.* do not intend that *by any light* which is within them, but by that Doctrine and Spirit which is communicated unto them, they ſhould be guided, directed and aſſiſted; Therefore as ſaith the Prophet, *How do you ſay, we are Wiſe, and the Law of the Lord is in us? Lo, the* falſe *Pen of the Scribes worketh for* falſhood: *the Pen of the Scribes is in vain, the Wiſe men are aſhamed, they are diſmayed and taken;* Lo, they have rejected the word of the Lord, and what Wiſdom is in them? ſee *Jer.* 8. 8, 9. with the marginal Note.

CHAP. IV.

CHAP. IV.

Of the fine proofs, by which the Preachers up of the so called Light within, *do endeavour to justifie their Way and Practice; that they are not more humble in outward and Bodily Humility, than some others that are Adversaries to the Truth with themselves; and that they have not inward and Spiritual Humility; that they are not in Unity with the Truth in Christ Jesus, nor with one another in their own way; that they discern not all Secrets, nor destroy the false Church-state of the Idolatrous Romish Harlot; neither are their sufferings for the Truths-sake, nor so great, as of some other Adversaries thereunto: These their fine Proofs are also supposed, and yet proved insufficient to do the service, for which they are brought.*

BUt seeing all Adversaries of the Gospel, do endeavour by some Proofs, to justifie their opposition thereunto; I will therefore examine the Proofs, by which thou that Preacheſt up to, and from the so *Sect.* 1.

Chap. 4. called *Light within*, dost endeavour to justifie thy Way and Practice, which are in number five;

First, *Thy Humility.*

Secondly, *Thy Unity.*

Thirdly, *Thy destroying the Whore.*

Fourthly, *Thy discovering all Secrets.*

Fifthly, *Thy Sufferings.*

In these pretended Proofs, thou dost much rejoyce, like *Goliah* in his *Armour*, and in his *own strength*; but in the Name of *Jesus Christ of* Nazareth, *that now sits at the Right Hand of God, in the Glory of the Father*, I believe I shall be enabled to take from hee thy Armour wherein thou trustest, and with thine own Sword to destroy thee; and herein I shall deal with thee two wayes:

First, By way of *Exception.*

And *Secondly*, By way of *Confession.*

In both whereof, it will appear that thy confidence is vain, that thy strength is that of the *Flesh*, not of the *Spirit*; thou oppossest thy self against the *Lord of Hosts*, *whose Armies thou hast defied*, 1 Sam. 17. 45. and the Conclusion will be, thine own Destruction and Perdition, except thou repent speedily.

Exception to the first Proof.

First, I do absolutely deny, that you whose

whose Teachings are from, and to, the so called Light within, &c. are more Humble and free from pride, than all others, or than some that are Adversaries to the Truth with your selves; for let us consider Pride in its two parts; Chap. 4.

First, That which is outward in the Bodily Habit.

Secondly, That which is more secret in the heart; and it will appear, that you are not more humble, but rather more proud, than several other opposers of the Gospel; for there are some orders of Romish Fryers, who are, notwithstanding great Adversaries to the Truth, that excel thee in seeming Humility, and neglecting the Body; some of them who have been possessed of hundreds by the year, have given it all away, retaining not one penny to relieve their wants, and spend all their dayes in Pilgrimages, bare-foot and bare-leg'd, with no better clothing, than Hair-cloath or Sack-cloath; or diet, than what comes to hand by any that will take pitty of them; to which hardships they voluntarily expose themselves, and will not accept of a better condition: So that if denying Bodily Habit, if Humility of shew in the greatest measure, be thy Proof to justifie thy Way and Pra-

Chap. 4. tice, those Adversaries of the Gospel, and the Professors thereof, the Romish Friers, (except you will say, that they are of your Society, and carried on by the Light within, to do those things they do) even they will be justified rather than thee; for their Humility of shew, and neglect of the Body, far excels thine. Again that Hermit at *Ickham* near *London*, a great Adversary to the Truth of the Gospel, as was shewed apparently in two publick Disputes; yet for Humility in shew, in neglecting the Body, he far excels the Preachers up of the so called *Light within*; for he rejected his Trade, cast off his Garments, put himself into a Canvas Frock, with a Plat of Rushes about his Head, no Shoes of Leather, his Legs bare, his Meat sometimes tops of Weeds boiled; other whiles, he lies down and eats Grass like a Beast, or else makes himself Puddings of Bran, or Feeds upon raw Grain, with Water only to Drink, his Lodging sometimes under a Hedge, or in an out-house, upon a wad of Sraw, denying to lay the *Old Man*, as he calls it, upon a better Bed; and although his Doctrine is somewhat consonant to thine, yet is he denyed with Execrations, by the followers of the so called *Light within*, while he excels

them

hem in outward shew of Humility: So Chap. 4
hat if this kind of Humility be thy Proof, this Hermite and his followers, as great oppo-sers of the Truth as they be, are justified, and the Preachers up of the so called *Light within*, condemned; who are seen in their Silver Plate Buttons, and that in superfluity, their Trades, Diet, and Garments, much as other mens, but the Hair of their Heads like Womens, which is so *contrary to Nature*, and the Scripture, 1 *Cor.* 11. 14. that they are more like the *Locusts that come out of the bottomless Pit*, Rev. 9. 8. then such as are led by the *Light of Christ*; It is therefore evident, that you are not in outward and bodily Habit, more Humble and Free from Pride than all others.

But secondly; for inward and more secret Pride of Heart, thou that Preachest up the so called *Light within*, must be silent, for the Pride of thy Heart is perceived in thy countenance, and by thy Actions; for thou neither *fearest God who created the Heavens and the Earth, the Sea, and the Fountains of Water*, Rev. 14. 7. nor *Jesus Christ the Saviour of the World, who sits at his right Hand, in the Glory of the Father; nor dost thou reverence man*, as he hath commanded. For the first of these, such is thy pride,

Chap. 4. that *thou feareſt not the Judgements of God*, thou *regardeſt not his Commandements*, thou *deſpiſeſt his Promiſes*; That *great Day of God Almighty*, when Jeſus Chriſt *ſhall come in flaming Fire, taking vengenance on them that know not God, and obey not the Goſpel*, (2 Theſ. 1.7,8,9.) thou in thy Pride doſt contemn; Thou hardneſt thy ſelf in thy wickedneſs, ſuppoſing that thou art paſſed through this Judgement already, the *Holy Commandement*, the *Precepts of Jeſus Chriſt*, expreſſed *in the Record which God hath given of him, in the Scriptures of Truth*, thou art ſo proud, that thou doſt not regard, but calleſt them in contempt, *Shels without Kernels, Shadows without Subſtance, Empty, Carnal, Lifeleſs*, and what not? And the like eſteem thou haſt, of the *exceeding great and precious Promiſes of Life and Immortality, of the Raiſing and Changing our Vile Bodies, and Faſhioning them like the Glorious Body of Chriſt*, Phil. 3. 20, 21. of bringing to paſs that which is written, *Death is ſwallowed up in Victory*: So great is thy Pride, and ſo groſs thy Blindneſs; for as Humility is accompanied with Knowledge, ſo is Pride with Ignorance; that thou rejecteſt that great Promiſe of the *Reſurrection, and the Life* of the whole man,

Spirit,

Spirit, *Soul* and *Body*, and ſetteſt up an imaginary Reſurrection and Life, in the ſtead thereof, wherein not the whole Man, but a part onely is raiſed, nor that part, neither in Truth, but onely in Imagination. Chap. 4.

And that thou do not reverence man, it is apparent, for where thou comeſt, that Preacheſt up the ſo called *Light within*; thou acknowledgeſt not any Superior, hardly wilt thou give the tearm of Father to him that begot thy Body? Thou wilt not ſo much as put off thy Hat to any man, but ſayeſt, *That it is Honouring men, and all Honour ought to be given to God*; Yet notwithſtanding, although thou ſayeſt, *It is Honour, and God ought to have all Honour*; and that is thy pretended Reaſon, why thou wilt not give it to men, yet thou giveſt it not to God neither; for I have ſeen thee Preach and Pray too, after thy faſhion, with thy Hat on thy Head; thus thy ſelf-contradiction is manifeſt: Thou wilt not ſalute, nor bow thy body to any man, nor give to men Titles of Honour; and for thy juſtification herein, thou doſt alleadge ſome particular examples, and makeſt them General Rules, wholly neglecting *Faith and Goſpel-Obedience*, though generally Commanded and Practiſed by the Saints, and Servants of God,

Chap. 4. God, whereby the Pride of thy Heart doth appear, in that it cloſeth with what it can find for its lifting up ; but is too high to ſubmit to any thing, whereby it ſhould manifeſt Humility of Spirit, Faith and Obedience ; Humane Courteſie and Honour, is too low for thee, that's Carnal in thy account, but it was not ſo with good men of God in former times, of which for brevity ſake, I will onely give ſome inſtances; ſee *Rom.* 12. 10. *Phil.* 2. 3. 1 *Pet.* 2. 17. *Epheſ.* 6. 2, 9. *Col.* 3. 20, 22. 1 *Tim.* 6. 1, 2, 3, 4. He is proud, that conſents not to the Doctrine of the Scriptures ; ſee alſo *Gen.* 23. 6, 7, 11, 12. *Gen.* 16. 8, 9. *Gen.* 33. 3, 8, 13, 14. *Gen.* 41. 43. *Acts* 26. 25, *Mat.* 5. 44, 46, 47. 2 *Sam.* 13. 25. 2 *Sam.* 14. 22. *Rom.* 16. 4. Which Scriptures do teach, that Humility which thou that Preacheſt up the ſo called *Light within*, doſt deny ; thou art not therefore more Humble, but more Proud rather than others, and theſe ſentences of Scripture do fitly deſcribe thee, *viz.* *Prov.* 30. 11, 12. *There is a Generation that curſeth their Father, and doth not bleſſe their Mother*; Whoſe mouth is fuller of *Curſing and Bitterneſſe*, then thine? *There is a Generation that are pure in their own eyes, and yet is not*

not washed from their filthineſſe: Who boaſteth more of ſelf-purity, and who more in Rebellion, Unbelief and Oppoſition to Gods Truth? *There is a Generation, Oh how lofty are their eyes, and their eye-lids are lifted up*; And who carries a higher look than thee? Every one is but Filth and Froth that oppoſeth thy way; What an eye of ſcorn and diſdain haſt thou? by which it is evident, that thou art not more humble, but rather more proud than others. Chap. 4.

The ſecond proof, is, *Thy Unity*; the which alſo I do abſolutely deny: for, what Unity haſt thou, except in iniquity? but Unity in the Truth thou haſt not, for thou *doſt not hold the Head Chriſt Jeſus, from which all the Body, by Joynts and Bands, having Nouriſhment miniſtred and knit together, encreaſeth with the Encreaſe of God*, Col. 2. 19. It is evident that they which *hold not the Head Chriſt Jeſus*, by a *Lively Faith*, that are not *united to him by thoſe Joynts and Bands, in which there is Nouriſhment miniſtred, and whereby they are knit together, ſo as to encreaſe with the Encreaſe of God*; they are not in *Unity*, but in *Confuſion*; they that are not *united* unto *Jeſus Chriſt by Faith*, that have not *acceſs by him, into that grace wherein they ſtand*, and *Sect.* 2. Exception to the ſecond Proof.

Chap. 4. and *rejoyce in hope of the Glory of God*; those are not in *Unity* either with God, or one with another, in the *Truth* as it is in Jesus; And what *Fellowship* is available, where *Fellowship with God in Christ* is wanting? And *what fellowship have such with God, that deny his only Son Jesus Christ our Lord, that deny his Person, that contemn his Ordinances, that trample his Word under their Feet*, as do the Preachers up of the so called *Light within*?

But Secondly, Neither are you in Unity among your selves, but one Preacheth one thing, and another Printeth the contrary; and this is done by such as are eminent amongst you; as for instance, One absolutely affirmeth, that the *Bread* and *Wine*, spoken of in the Scriptures, and appointed by the *Lord Jesus Christ, to be Eaten and Drunk in remembrance of him, is* not *Temporal, Visible*, or *External Bread and Wine*, of the same substance with that which men feed upon, but that it is *Spiritual*, *Invisible* and *Eternal*; But is not this Popery? Another of great esteem amongst you, sayeth in Print, That that *Bread and Wine, a common Bread and Wine*, yea such as may be eaten, not only by *Believers at the Lords Supper*, but even at an unbelievers Feast, or by Be-

lievers

lievers and unbelievers together. Now it may be obſerved by the way, that this concluſion undenyably follows the latter Aſſertion, That ſo often as an unbeliever eateth and drinketh his temporal food, ſo often *he eateth and drinketh damnation to himſelf, not diſcerning the Lords Body*, if the latter Doctrine be true; and if the former be true, then ſome perſons may *eat and drink damnation to themſelves*, in eating and drinking *Spiritual, Inviſible*, and *Eternal* food, becauſe they may poſſibly eat it, and drink unworthily, as ſaith the Apoſtle, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords Body*, 1 Cor. 11. 27, 29. Thus are ye divided from the Truth, and one from another. Again ſome of you hold, that *the Bread and Wine, which Chriſt appointed to be received in Remembrance of him, untill he come*, is in this ſence to be underſtood, *viz.* Until he *come into you*, and now he being *come into you*, therefore this Ordinance is at an end with you. But as this Doctrine is contrary to his, that ſuppoſeth the Bread and Wine, to be ſpiritual onely and inviſible (and if it be onely ſpiritual and eternal, why ſhould the ſpiritual preſence of Chriſt put an end to it) as Chap. 4.

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Chap. 4. also to his that taketh it to be the common food of unbelievers (which Believers also make use of, notwithstanding the spiritual presence of Christ with them) so is it also to the Doctrine of the Apostles, with whom Christ was *spiritually present*, when they by breaking of Bread did shew forth the Lords death, (as all Believers ought) until his *Personal coming* again according to his Promises; And *Lo*, saith he, *I am with you alwayes, even to the end of the World*, Mat. 28. 20. *I go*, saith he, *to prepare a place for you, and I will come again, and receive you to my Self, that where I am there ye may be also*. It is without doubt that Christ was *Spiritually present* with his Disciples after his Ascention, when they did Celebrate this his holy Supper; which *Spiritual presence* of his, if that had put an end to it, we should not have found the Practice of it, so long after his Ascention; See *Acts* 20. 7. Neither had *Paul* given that direction about it, which he did, as it is written, 1 *Cor.* 11. 23, 24, 25, 26. Thus are the Preachers up of thee so called Light within, divided in their Doctrine; for set any two of these opinions together, and behold what confusion there is? Saith one, the Bread and Wine is *Spiritual, Invisible*, and *Eternal*; saith the.

the other, it is the *common visible* and *temporal food which believers & unbelievers do feed upon*; *spiritual* saith the one, *carnal* saith the other; *eternal* saith the one, *Temporal* saith the other; *Invisible* saith the one, *visible* saith the other; and as you are doctrinally divided, so is there personal opposition of one against another; one publick Teacher alleth another Dog, and yet both owned to be Teachers up of thee so called Light within; yea, there hath been so great opposition of one of you against anorher, that ye have fell out, and disowned each other; shall I then say ye are in unity? no, but in confusion rather, as saith the Lord by the Prophet Isaiah; *The wicked are like the troubled Sea when it cannot rest, whose waters cast up mire and dirt: there is no peace to the wicked, saith my God*, Isai. 57. 21. Chap. 4.

Thy third proof, is, *thy destroying the Whore*; the which also I do deny: for wherein hast thou been instrumental in this Service? Were the Popes *Nuntio's*, *Legates*, or his Emissaries the *Jesuites*, banished this Nation by the Preachers up of thee so called Light within? Mention the Country in which the Popes indulgencies and Pardons, have been stopped by thy Preachings, or other endeavours? Give us to know, when; and *Sect.* 3. Exception to the third proof.

Chap. 4. and where thou hast brought a Nation from the worshipping of Crois, and Crucifix? when didst thou cause them to be pulled down? When didst thou discover any Jesuitical design, when was Bell, Book and Candle, Monastries, and Abbies, Popish Hierarchy, and Ceremonies Demolished by thee? When wast thou a giver of Liberty to tender Consciences? Alas, it is very evident that thou that Preachest up to, and from thee so called Light within, art no destroyer of the Harlot, or false Church-State, except it be by bringing them from that, to a worse condition. But,

Secondly, Wilt thou yet say thou destroyest the Whore, because thou hast run up and down railing against, and cursing the Ministry of this Nation, and giving them reviling Language? Alas, who knows not that it is not reviling Language that conviniceth gain-sayers; no it is so far from performing that Service, that it rather confirms them; neither is it because thou perswadest People to leave that kinde of Worship, and follow thy Doctrine; for there is no destruction of the Whore, where there is not a right conversion from her false Church-State; but all thy doings in destroying the Whore, is as if one should

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perſwade a Woman that defiles her Marri- Chap. 4.
age bed; that ſhe ſhall be condemned for that ſin if ſhe repent not, which is true, but afterwards teacheth her to murther her husband; which is to turn her out of one wickedneſs into another as bad, or worſe; and if thou wilt needs be a deſtroyer of the Whore more than any other, it is by deluding her more than any other; for others preach that ſhe might repent and *obey the Goſpel of that God, and Jeſus Chriſt, which is the Creator of Heaven and Earth, and the Redeemer of mankinde:* thou calleſt upon her to repent, but withall thou teacheſt her *to reject the Word of God*, and to *obſerve the Precepts of men*; to diſobey the *Goſpel* of *Chriſt*, and to obey that which is *no Goſpel*, Gal. 1 6,7. To reject *Chriſt himſelf*, which *is God, and man, in one Perſon*, and to ſet up a *Power* in every man, which thou calleſt *the Light*, as the *true Chriſt*. Thus thou endeavoureſt to deſtroy her by making her two fold more the Child of Hell then ſhe is. Let all perſons therefore beware of thy evil net, that ſo they may not periſh everlaſtingly by hearkening to thy Counſel.

Sect. 4.

Thy fourth proof, is thy *diſcerning all ſecrets*; but this alſo I do abſolutely deny: for there is one ſecret which thou doſt not diſcern,

Exception to the fourth Proof.

Chap 4. discern, it is the *mystery of Christ, his taking away the sins of the World, in his own Body, once offered upon the Cross, having slain the enmity thereby*; See *John* 1. 29. *Eph.* 2. 16. And that by that *one offering, once offered in his own Body on the Cross*, is the alone *Reconciliation* of the *World*, the *Justification*, and *perfection* of them *that do believe on his Name*, *Heb.* 10. 14. There is another secret also which is beyond thy discerning, it is *God manifest in the flesh*, which *without controversie*, as saith the Apostle, *is the great mystery of Godliness*, *God was manifest in the flesh* (he saith not in *every ones body of flesh*) *he was Justified in the Spirit, seen of Angels*, *Preached to the Gentiles*, *believed on in the World*; *received up into Glory*. This mystery thou art a stranger to and ignorant off, while thou spendest thy time in doting about questions, and strife of words, thou *and* you, *whereof cometh envy and strife, railings, evil surmisings, and perverse disputings*, 1 Tim. 6. 3, 4.

But, Although thou canst discern who thou hast deceived, by that spirit of Antichrist, with which thou art guided, that so thou mayest spread thy net over them, and take them in thy snare; yet that spirit of which thou boastest so much, doth much misguide

thee

hee sometimes, both in sending thee with messages, and in directing thee to censure such as please thee not; yea, when thou hast called to the *Light within* to bear witness, it hath witnessed against thee; So that sometimes thou art deceived with dissemblers, which others that have ever disowned thy way, have seen and born witness against, whose appearance amongst thy followers, hath been such, that many of them have declared, *That if ever God was in a man, he was in that man*; notwithstanding of the very same party, at the very same time, it hath been said by thy opposers, *That if ever the Devil was in a man, he was then in that very man*; of which I have now all thy party, that ever knew him, to consent to what was then said; from whence it is plain, that thou hast not such a *discerning, as to see into all secrets*, for in this thou wast deceived; So that while thou thinkest thou seest into all others, thou thy self art discerned of others, thy deceitful dealing is seen by a *better light*, than that which thou seest withall; *the pride of thy heart*, as saith the Prophet, *hath deceived thee, thou that dwellest in the Clifts of the Rocks, whose habitation is on high, that saith in thy heart, Who shall* Chap. 4.

Chap. 4. *bring me down to the ground? though thou exalt thy ſelf as the Eagle, and though thou ſet thy Neſt among the Stars, thence will I bring thee down, ſaith the Lord,* Obadiah 3.4. See Mat. 11.23.

Sect. 4. Exception to the fifth Proof. Thy fifth Proof is, *Thy Sufferings*; But this alſo I do abſolutely deny, to be a Proof of the uprighteouſneſs of thy way. For firſt, neither have thy Sufferings been ſo great as theirs, who are followers of the *Lamb of God, Chriſt Jeſus*, no nor comparable to the Sufferings of ſome that are adverſaries to him, as ye alſo are. But it is not Sufferings only that makes a Martyr, but the cauſe for which the Sufferings are; therefore either prove that thou acknowledgeſt the Truth of the Goſpel of Jeſus Chriſt, and ſuffereſt for it, or elſe leave off thy boaſting in thy Sufferings, which are not ſo great as the Sufferings of other Adverſaries of the Goſpel; for thoſe *Romiſh Prieſts*, and *Jeſuites*, as great Adverſaries of the Truth as they be, yet for Sufferings, they far exceed the Preachers up, of thee ſo called *Light within*; except you will ſay, *that you and they are all guided by one ſpirit*, divers of whom have been put to death by the halter, and fire; but as the Apoſtle teacheth, *Though I give my body to*

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be burned, and have not Charity; it profiteth me nothing, 1 Cor. 13. 3. But, Chap. 4.

Secondly, thou suffereſt many times as an *evil doer*, and *as a buſie body in other mens matters*, 1 Pet. 4. 15. Not at all for the ſake of Jeſus Chriſt that died at *Jeruſalem*, and in *Love* to him, and to his *Truth*, but becauſe thou knoweſt it advanceth thy Notion, People being apt oft times to cloſe with the Opinions of thoſe which are Sufferers, without examining the Tenents which they hold. Yet,

Thirdly, Notwithſtanding thy boaſting of Sufferings, there is a ſpirit in thee, that waits but for an opportunity to make others feel the *weight of its little finger*, which will *be heavier, than the Loyns of other Perſecuters*: I know one that hath felt ſome of thy juſtles and thruſts, that hath been threatned to be thruſt out of doors by head and ſhoulders, though he came not into the houſe, without leave of thoſe who call themſelves Preachers up of the *Light within*, who poured out againſt him their *Arrows, even bitter words*, Pſal. 64. 3. Curſes, Plagues, and Judgements, having no better Weapons to defend their cauſe withall; and what can be concluded from hence, but that ſeeing you are ſo free to pronounce

Chap. 4. Sentence, you will be as free to execute Punishment, when soever you shall obtain Power to inable you to do it; Is it not *from the abundance of the heart, that the mouth speaketh?* Mat. 12. 34. Do not fierce words go before blows? If we consult with the Apostle, we shall find, that of them *whose mouth is full of Cursing and Bitterness*, it is said, *their feet are swift to shed Blood*, Rom. 3. 14. 15. Thus thy pretended Proofs being answered by way of exception, my next work is, to deal with thee by way of Concession, in putting the case that all this which thou sayest were so, and that thou went beyond all others, in every one of these five Particulars; yet notwithstanding, thy Way and Practice is a manifest falshood, as shall be made evident in that which followeth.

Sect. 6. A Concession and Answer to the first Proof. For first, suppose that thou in Bodily Habit, didest neglect thy self as much as the Romish Fryers, or the Hermite before spoken of; Art thou ere the more in the Truth? for that it is apparent, that both They and Thee, notwithstanding this Humility in shew, are great Adversaries to the Truth of the Gospel and that we may know that this shew of Humility, in neglect of the Body, is no sufficient Proof for this purpose; the Scriptures of Truth, do warn us of a

sort

sort of false Worshipers, *who worship Angels, and walk after the Commandements of men,* being *vainly puft up in their fleshly Minds, who hold not the Head Christ Jesus,* by subjecting to *his Ordinances*, yet are *subject to the Ordinances of men; touch not, taste not, handle not* , *which things,* saith the Apostle, *indeed have a shew of Wisdom,* **in Will-Worship and Humility, and neglecting of the Body, not in any Honour to the satisfying of the Flesh**, *Col.* 2. 18, 19, 21, 22, 23. Oh what a Glorious shew of *Wisdom* is there in *Will-Worship* and *Humility, and neglecting of the Body*! but alass, what benefit is in all this, for when this comes to be tryed, it is found to be but the *Wisdom of this World, which is Earthly, Sensual and Devilish*, James 3. 15. And is not the Worship of those that call themselves followers of the *Light within*, the Worship of Angels? that is, *of Devils*, while they *disobey that which God hath shewed them in the Scriptures of Truth, and intrude into such things which are not to be found there* ; Where is there such a thing to be found in *all the Record, that God hath given of his Son* , that all men ought not to look into, and be guided by the Scriptures of Truth ; but that all men Chap. 4.

Chap. 4. ought to look into, and be guided by the ſo called *Light*, which is within them? Oh the *vanity of that fleſhly and puffed up Mind*, that hath been the Author of *this Intruſion and Doctrine of Devils*; ſo directly contrary to the Doctrine of the Holy Prophets, Apoſtles, and of Chriſt Himſelf, the greateſt of them all, who requires us to hearken to the Word of the Lord, expreſſed *in the Law and in the Teſtimony*, to take heed unto the moſt ſure Word of the Prophets, 2 *Pet.* 1. 19. to ſearch the Scriptures, *which are able to make us wiſe unto Salvation, through Faith, which is in Chriſt Jeſus*, 2 Tim. 3. 15. Therefore although thou art outwardly more humble than any other, that is no confirmation that thou art in the Truth, but in the Falſhood rather, while thy Doctrine is ſo directly contrary to the Word of Truth. And thus thy pretended proof of thy Humility lies dead, and will not do the ſervice for which it is brought.

Sect. 7. A Conceſſion and Anſwer to the ſecond Proof.

But Secondly, Suppoſe that thou art in *Unity*, and all others are in Differences; yet this doth not prove, that therefore thou art in the Truth; for firſt, although the Devil endeavours to break the Peace of the Saints, by *ſowing Diſcord among the Brethren*, becauſe

cause he knows that their Unity will be the ruine of his Kingdom; and although sometimes through his Temptations, many turn aside from the Truth; yet notwithstanding the Lord owns the rest as his People, that stand fast in it; to those *few Names in Sardis, which did not defile their Garments*, it is promised, *That they shall walk with the Lord in White*, Rev. 3. 4. notwithstanding the polluted estate of the rest; Although there was Divisions among the Disciples of Christ, yet they were his Disciples; and the Lord useth means to unite them to the Truth, that are turning aside after Error, before he utterly rejecteth them; and when he doth punish the Transgressors, he spareth the Obedient, as is to be seen in the case of the *seven Churches of Asia*, Rev. ch. 2. and 3. So that although Divisions may appear among the Professors of the *Faith of Christ*, it is not safe from thence to conclude, that none of those Professors are in the Truth; Shall we condemn all Professors, because some walk contrary to their Profession? Shall we condemn *all the Angels of God*, because some of them *did not keep their first estate, but left their own Habitations*? Jude vers. 6. Thus it is clear, that Divisions amongst Brethren, do not war- Chap. 4.

Chap. 4. warrant an Universal Sentence upon them. But,

Secondly, *Unity is no absolute testimony of Verity*; for the Prophets of *Ahab* spake with one consent, there was no Division amongst them; although they were four hundred, they all agreed together, to bid *Ahab* go up and prosper, though it proved his destruction, 1 *Kings* 22. 6, 11, 12, 13. one *Micaiah* that differed from them, all his words was true, being the Words of the Lord, and their words was false, being the inspiration of Satan. If ye then the Preachers up of the so called *Light within*, are in Unity, your Unity arising from a lying spirit, which is in all your mouths, we can conclude your condition to be no better then *Ahabs*, and his Prophets, and as the Lord permitted that *lying spirit*, *to be in the mouths of all* Ahabs *Prophets*, *to intice him*, because he had so exceedingly sinned against the Lord, *by rejecting his Counsel, to go up and fall at* Ramoth Gilead; even so hath the Lord sent, or permitted a lying spirit to be in all your mouths, that you may intice all them that do *reject the Counsel of God*, *which is written in the new Testament*, to go on and fall, and be *snared*, *taken and destroyed*, as it is written, 2 *Thes.* 2. 11, 12.

2.11.12. *For this cause God shall send them strong delusions, that they should believe a Lie, that they all might be damned, who believed not the Truth, but had pleasure in unrighteousness*: It is therefore apparent, that unity is not a sure proof of verity. Those that are said to *have one mind*, Revel. 18.13. to what end is it, but *to give their Power and strength to the Beast*? &c. Those *that Christ invited to his Marriage Supper*, Luke 14.18. *They all with one consent began to make excuse*. This Argument therefore being but a Popish Fig-leaf, is utterly invalid. But, Chap. 4

Sect. 8. A Concession and Answer to the third Proof.

Thirdly, suppose thou destroy *the Whore, more then any other of her opposers*, and that by perswading her children to leave her and to follow after thee: yet notwithstanding, thou art not therefore in the Truth; for many of the Adversaries of the Whore, are *enemies to the Gospel of Christ*; though the *great City be divided into three parts*, yet it is *great Babel still*, Revel. 16.19. and though *the ten Horns do hate the Whore, make her desolate, and naked, eat her flesh, and burn her with fire*, yet do *they agree, and give their Kingdom unto the Beast, until the words of God shall be fulfilled*, Rev. 17.16, 17. Thou therefore that wouldest have the name

Chap. 4. name of destroying the Whore, art so far from obeying the Truth, that thou hast the nature of the *Beast*, the *great Antichrist*, whose *followers* and *admirers* are *the world*, whose *worship* is not performed to the living *God that made the Heavens and the Earth*, but *to the Dragon*, from whom *the said Beast hath his Power, his Seat and his great Authority*; thy blasphemies are great already, thou beginnest *to have a stout Look*, thy *followers* do *admire thee*, *saying*, in effect, *Who is able to make War with thee? thou blasphemest against God, his Name, his Tabernacle, and them that dwell in Heaven*, Revel. 13. 6. A God above, and a God out of thee, thou sayest, is Carnal, his *Name*, by which his People through *Faith therein have Salvation*, is *blasphemed*, in thy denying the appointments of Christ in the New Testament, those *Worshippers of God*, who *worship the Father in Spirit and in Truth*, are by thee despised and contemned; the followers of Jesus Christ that *love him*, *though now they see him not*, and *believing in him*, *do rejoyce with joy unspeakable*, *and full of glory*, 1 Pet. 1. 7, 8. yet are they the object of thy scorn and derision: Thy pretended opposition therefore to the Whore, will not prove thee o-

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ther than a *Limb* at least of *that Beast*, *which the World in worshipping, doth worship Devils, and Idols of Gold, and Silver, and Brass, and Stone, and Wood, which neither can see, nor hear, nor walk,* See *Revel.* 13. 4, 12. *Revel.* 9.20. Thus this proof also is made void, and of no effect. Chap. 4.

Sect. 9. A Concession and Answer to the fourth proof.

But fourthly, Suppose that thou didst discern all secrets, and didst see into all, and through all men, as thou sayest, yet art thou not therefore in the Truth; for those that have the use of Divinations, that have the familiarity of evil spirits, do sometimes discover very secret and hidden things; yet the Devil is the father of such Revelations; And art thou therefore Justified, because thou sometimes doest very strange things, and revealest very great secrets? No not all, except the power by which thou doest them, were the Power of God, and not of Satan; and except the end for which thou doest them, were the Glory of God, and not of Satan: It is not therefore thy going into a house, the doors being shut, and out again, none knowing how, as one of the Preachers up of thee so called *Light within*, hath done; nor thy appearing in the field to one walking alone, and then vanishing away again, that will justifie thee

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Chap. 4. to be in the Truth, except this were done by the Power, and for the Glory of God; neither is it the declaring to a man, all that he had done that day before he came into thy company, and much of that he had done at other times also, as one of the Preachers up of thee so called *Light within*, did to one that came to visit him in prison; that can prove this Deceiver to be a servant of the Lord; for the servants of the Lord are not alwayes to be found by such tokens; for it is written of one that had the knowledge of *all secrets*, who yet was so far from being a servant of the Lord, that he was appointed for destruction at that very time when he had so great knowledge; of whom it is said, *Behold thou art wiser then Daniel, there is no secret that they can hide from thee*; and yet *because his heart was lifted* up, by reason of *his wisdom* and *riches*, therefore the Lord pronounceth *destruction* upon him; and though he said, *I sit in the Seat of God*, yet God said, *Thou art a man, and not God, though thou set thy heart as the heart of God*; And *wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.* See Ezek. 28. 2, 9. How far short the Preachers up of the so called

called *Light within*, come of this pride of heart, let their sayings witness; *for out of the abundance of the heart the mouth speaketh*, Mat. 12. 34. For they say, they must judge all men, they see into, and through all men, the y have the Godhead in them, even as Christ hath, and the like: But *though thou set thy heart as the heart of God, yet will he destroy thee, and bring thee down to the Pit; And wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.* Thus it is apparent, that they which suppose they know all secrets, and because of their wisedom do lift up their hearts in pride, contemning God and his Truth, will at last be so far infatuated, that they shall not know how to save themselves from destruction, and perpetual wo: and misery Therefore it is a very false conclusion, to conclude, that because thou knowest others secrets, therefore thy way is the way of Truth; for it is evident, that the discerning of secrets is so far from being a proof, that the discerners thereof, are servants of God, and obeyers of his Truth, that thereby they are sometimes proved to be slaves of Satan, and followers of his delusions. But, Fifth-

Chap. 8.

Chap. 4. Sect. 10 A Concession and Answer to the fifth Proof.

Fifthly, Suppose that thou art in *Sufferings more then any other*, yet notwithstanding, thou art not therefore in the Truth; For as hath been said, *it is not the Sufferings, but the Cause that makes a Martyr*; What if a man *do give his body to be burned, it profiteth nothing, except it be done with charity*, 1 Cor. 13. 3. But when in *love to God, and to his Truth*, a man *suffereth for the Truth*, this is available; but this is not thy case: Let *none of you*, saith the Apostle, *suffer as a Murtherer, or as a Thief, or as an evil-doer, or as a busie body in other mens matters*; *yet if any man suffer as a Christian, let him not be ashamed, but let him glorifie God on this behalf*, 1 Pet. 4.15, 16. But never did any of the Preachers up of the so called *Light within*, suffer as a Christian; never did they suffer for Christ, whose Person and Doctrine they deny; And were it so, that Sufferings did alwayes demonstrate the Sufferer to be in the Truth, it would not onely justifie evil doers; but also Truth it self, which is alwayes one and the same, would thereby become mutable and variable. But what need I spend time to confute so vain a Notion as this, for in very deed, they that do suffer but a reproachful word for the Truths sake, that

Suffering

Suffering is more acceptable with God, than the suffering of death for errour; therefore to conclude this Chapter, it is manifest, that those thy main grounds, *viz. Thy Humility, Thy Unity, Thy destroying the Whore, Thy discerning Secrets*, and *Thy Sufferings*, are utterly insufficient, though supposed to prove, that the Preachers up of the so called *Light within*, are in the Truth; yea, by that way which thou hast taken to justifie thine own way, and to disparage the Faith and Obedience of the People of God, thine own falshood, rottennesse and deceit is discovered; So that *into the pit which thou hast digged for others, thou art fallen thy self; the snare which ye have spread for others, hath caught your selves by the heels.* Chap. 4.

CHAP. V.

That the Preachers up of the so called Light within, *do deny the Doctrine of the Scriptures, to be the Word of God; that although Christ is truly called the Word of God, yet the Doctrine of the Scriptures, is truly so to be called and accounted; That it is very dangerous to add to, or take from the Scriptures; That those that contemn the Doctrine of the Scriptures of Truth, do despise Jesus Christ, and God the Father: The reason why such as despise the Scriptures, find no more vertue in them; Eight Considerations to prove the Doctrin of the Scriptures to be the Word of God, and an infalliable Teacher; Two other grounds to prove the former conclusion; the first taken from the Light which is in the Scriptures, the latter from the powerful operation of the Doctrine thereof upon the hearts of Believers.*

Sect. 1. BUt if the Preachers up of the so called *Light within*, were able to justifie their way and Practice by the Scriptures, it is likely they would endeavour so to do; but

but being unable thereby to carry on their design, they endeavour by such like Arguments as are used by the Popish Synagogue, to justifie themselves as we have heard; and that they may proceed with the greater security, they *deny the Doctrine of the Scriptures of the Old and New Testament, commonly called the Bible, to be the Word of God*: for the discovery therefore of their wickedness herein, and for the vindicating the Blessed Doctrine of Salvation contained in the Scriptures, that which here followeth is intended to conclude this work. Chap. 5.

For first, That thou that preachest up the so called *Light within, &c.* dost deny the Doctrine which is contained in that Book, called the Bible, to be the Word of God, appears by thy reproachful language concerning it; yea, in words at length, ye do familliarly deny it to be the Word of God, one of you laying that Bible upon the ground, and setting his feet upon it, said, If this be the Word of God, why doth it not stir and speak? Thus ye delight to abuse the Scriptures, and because ye can so do, therefore ye conclude, they are not the Word of God; and being lifted up with Pride, and filled with Rage against the Word of God, expressed in the Scriptures

Chap. 5. of Truth, ye call all such *Carnal* as give them that Title, giving this reason for your so doing, *viz. Because the Scripture saith Christ is the Word of God*; and therefore ye conclude the Scripture is not the Word of God, *&c.* And to colour over your deceit, ye alledge a sentence of Scripture, and presently declare a falsehood, saying, *The Word of God is quick and Powerful*, which is true, *but the Scripture is a dead Letter*, which is false; thus ye fume out disdain against the Scriptures, and against those that acknowledge them to be *the Word of God*; and a *word of Power* to them which do believe. But,

Secondly, That I may make thy ignorance, with thy enmity unto the Scriptures manifest, I shall undertake, by Divine assistance, to prove them *to be the Word of God, and an infallible Teacher to them which do believe*: for although the Scripture doth say; that Christ is the Word of God; yet it doth also affirm that his Commandment, contained in the Scriptures, is the Word of God; and as I did never deny the former, since I was instructed in the Doctrine of the Scriptures; so I do affirm that whosoever doth own the Scriptures to be the Word of God; doth not deny that

Christ

Christ is the Word of God, neither can such a thing be layed to their charge, without doing great injury to them; but I say, as it is true, that *Christ is the Word of God*, as the Scripture saith, Revel. 19. 13. So it is as true, that *the Scripture is the Word of God*, as Christ saith, *Mark* 7. 13. Chap. 5.

It might therefore well be concluded, that they which are so curious, as to make a distinction betwixt the words *you* and *thou*, may as well be able (if they be not wilfully or maliciously blind) to make an acknowledgement of the *Word of God, as it is given forth in the Scriptures*, and *the Word of God as it is Essentially in Christ*. Are the Precepts, Promises and Threatnings, which are a main part of the Scriptures, and were the Word of God before they were written in the Scriptures, I say, are they the less the Word of God, because they are written in the Scriptures? Is not the *Truth* expressed in the Scriptures, *eternal* and *uncorruptible*, because the Ink, and Paper, is subject to alteration? *Shall we think so of the Truth therein expressed? God forbid.* And what less then an Almighty hand, hath preserved that Book, *viz.* the Bible, unto this present hour, notwithstanding all the rage and fury of the Devil, and his instru- *Sect.* 2.

Chap. 5. ments against it? who now being unable to suppresse it by force, have devised this deceitful Doctrine, *viz.* To teach all men to hearken to the *Light within them*, thereby to turn away their minds from the Doctrine of the Scriptures.

Concerning therefore the Purity and Eternity of the Doctrine of Salvation expressed in the Scriptures, the Scripture doth give ample Testimony in many places. The *Words of the Lord, saith David, are pure words, as silver tryed in a Furnace of earth, purified seven times*, Psal. 12 6. *Every Word of God*, saith Solomon, *is Pure, he is a shield to them that put their trust in him*, Prov. 30. 5. *The entrance of thy words* saith David, *giveth Light, it giveth understanding to the simple*, Psal. 119. 130. *Heaven and Earth*, saith Christ, *shall passe away, but my Words shall not passe away*, Mat. 24. 35. *Whosoever therefore*, saith he, *shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he cometh in the Glory of his Father with the holy Angels*, Mark 8. 38. Therefore said *Peter* unto the Lord, when Jesus said unto the Twelve, *Will ye also go away? Lord*, saith he, *to whom shall we go? Thou hast the Words of Eternall Life, and we believe, and*

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are sure, that thou art that Christ the Son of the living God, John 6. 67,68,69. Chap. 5.

Thus is the *Purity* and *Eternity* of the Truth expressed in the Scriptures, vindicated; yea, it will be found to be so unchangeable, that those that now despise it, shall lie under the punishment therein threatned to the contemners thereof for ever, and ever; as those that *imbrace the precious promises,* obey the *holy Commandments,* and fear *the dreadful Threatnings declared in the Scriptures,* shall enjoy in *spirit, soul and body, the blessednes of Life Eternal;* and although now the *proud contemners of God, and of his Word,* that dare tread the Bible under their feet, in scorn of the Doctrine expressed therein, *are called* happy, *and those workers of wickedness, are set up* in the minds of many; yet the time will come; *when God will make up his Jewels, and spare them, as a man spareth his own son that serveth him; and then will there be a discerning between the Righteous and the Wicked; between him that serveth God, and him that serveth him not.* See Mal. 3. 13, 14, 15, 16, 17, 18.

But as no other Person is the Son of God, in the sence wherein Jesus Christ is, he being *the onely begotten Son of God,* both from all *Eternity, according to his* Sect. 3.

Chap. 5. *Divine Nature,* and alſo in the fulneſs of time, *according to his Humane Nature*; So no other Doctrine whatſoever, is the Word of God, ſo as the Doctrine of the Scriptures of the Old and New Teſtament is the Word of God; *for God wrote the words of the Covenant, and gave the Record of his Son,* whoſe Doctrine and Miracles are written, *that ye might believe that Jeſus is Chriſt the Son of God; and that believing ye might have Life through his Name,* John 20. 30. Which *Doctrine of the Scriptures*, our Saviour Jeſus Chriſt (who as God and man in one Perſon, is called the Word of God) *declared to be the Word of God*, when he reproved the Scribes and Phariſees, for their *making void the Commandment of God, that they might keep their own Traditions; making*, ſaith he, *the Word of God of no effect*, &c. In which ſentence it is very evident, that our Saviour Jeſus Chriſt *called the Commandment of God, expreſſed in the Scriptnres, The Word of God.* See Mark 7. And to this agrees the words of the Apoſtle, 2 Cor. 2. 17. *For we are not as many, which corrupt or deal deceitfully with the Word of God, but as of ſincerity, but as of God, in the ſight of God, ſpeak we in Chriſt.* That *Word of God*, which they did

did not corrupt, was the Doctrine which they delivered from God to the People concerning Jesus Christ, and Salvation by him, which they delivered both by word of mouth, and by writing. Chap. 5.

And as it is observed, that the Hebrew word which is translated *Commandments*, doth signifie *Words*, as *Exod.* 34. 28. *He wrote upon the Tables, the Words of the Covenant, the ten Words or Commandments*; which, withall other Commandments of the *old Covenant*, is called the *Word* or *Doctrine of God*; So also the *Words of Christ* written in the Scriptures of the new Covenant, is truely called the *Word or Doctrine of God*; though *Moses* and other *Prophets spake* and *wrote* it, yet the *Word or Doctrine*, *is the Word or Doctrine of God*; for these *holy men of God*, *spake as they were moved by the holy Spirit*, 2 Pet. 1. 21. So although *Peter*, *Paul*, and the rest of those *holy Penmen* of the Scriptures of the new Covenant, did speak & write the Doctrine therein contained; yet the Doctrine, is the *Word or Commandment of God*, as the Apostle teacheth, 2 Cor. 3. 5. *Not that we are sufficient to think any thing of our selves, as of our selves, but our sufficiency is of God, who also hath made us able Ministers of the New Testament,*

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Chap. 5. *or Covenant*; the Doctrine whereof they delivered, *not in the words which mans wisdom teacheth, but which the holy Spirit teacheth, comparing spiritual things with spiritual*, 1 Cor. 2. 13.

Sect. 4. Therefore God will punish all such severely, *that add to, or take from the Scriptures*, Prov. 30. 6. Revel. 22. 18, 19. For whosoever doth speak a word against the Scriptures, speaketh against him, whose Will is therein expressed; yea, whosoever speaketh disdainfully and reproachfully of the Scriptures, speaketh so against God himself; for was it ever known, that the *Word*, *Law*, or *Commandment* of a King, was contemned, and evil spoken of, but the King who gave that *Law*, *Word* or *Commandment*, was also thereby dishonoured, and his *Name or Power dispised*? Is a Kings Honour bound up in his Laws? and is not the Honour of the great God concerned in his Laws? will earthly Kings punish the contemners of their Commands, as far as their Power doth extend? and will not *the King Eternal, whose Power is universal*?

But as the Adversaries of Jesus Christ dealt with him in the Dayes of his *Humiliation*, even so do his Enemies deal by *his Word* in these dayes; and surely those that

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in the Personal absence of Christ, do vent their rage against the Scriptures, would shew the same indignation against Christ himself, were he personally present, if it were in their power so to do; those that *tread the Scriptures* under their feet, would *trample* upon the *Person of Christ*, were he in their way, *opposing their designs*, as the *Scriptures are*; and like as the Scribes and Pharisees did conclude that Jesus Christ was not the Son of God, because they could so abuse him, and found no vertue in him; so do these Adversaries of Christ, the Preachers up of the so called *Light within*, conclude against the Scriptures, their being the Word of God, because they can *abuse them*, and finde *no vertue* in them: And as Christ did then suffer his Person to be abused by *wicked hands*, Acts 2.23. So he now suffers his Word to be despised; which notwithstanding, he will one day *Vindicate*, to the utter *Confusion* of the *Enemies thereof*; *he gave his Back to the smiters, and his Cheekes to them that plucked off the hair, and hid not his Face from shame and spitting*; he was *mocked, crowned with Thorns, Scourged, nailed to the Crosse, Crucified and slain*; and what *Power* or *vertue* did his Perse-

Chap. 5.

cuters

Chap. 5. cuters feel in him while they did any of these things to him? did they not in effect say, in these mens words, *This* a *Christ*, a *Saviour*, this the *Word of God*, this *quick* and *powerful*; *he cannot save himself, how then should he save others? If thou be the Christ, come down from the Crosse*, said *they, and we will believe thee.* To like purpose these blasphemers of God, and of his Truth, when they have cast the Scriptures on the ground, have said, *Rise up*, if thou be the Word of God. Oh the wonderful patience and forbearance of God! Oh the wretchednesse and perversnesse of man! *God sent his Son to save men, men Crucified him; he sent his Word to instruct men, men despise it, and tread it under their feet*; they can now call the Scriptures, lifeless, and say, they have no vertue in them; what might not they have said, that nailed Christ to the Cross? It is recorded, that *a woman did but touch the hem of his Garments, and virtue came out of him*; but they that Crucified him, might have said, that they had both *touched and felt him*, and yet found *no vertue come out of him.*

No marvel therefore, that the Scriptures seems to be lifeless, and a dead Letter, to such whose *Faith is dead*; to them it is no wonder,

wonder, that the Scriptures do not *enlighten* them, that go about to *destroy* them; for in Christ himself, while they were killing him, they found little excellency; And why were some *refreshed, even by the touching of Christs Garment*, and others that *touched his Body*, felt no benefit? Was it not because, the one came to him with a Hand of Faith, and Love, owning him to be the *Son of God*; and the other came with *wicked hands, to crucifie and slay him*, because they denyed him to be the Christ? And wherefore is it, that some find wonderful comfort in the Scriptures, and are thereby *made wise unto Salvation?* Is it not, because they come with *humble and believing Hearts* to them? But they must needs be a dead Letter to such whose Faith and Affections is quite dead to them. Chap. 5.

But to make a further manifestation of the Divine Authority of the Scriptures; I will lay down these following Considerations, to prove the Scriptures to be an *infallible Teacher of the Doctrine of Salvation*. *Sect.* 5.

First, Because there is no Man, nor Spirit, or Light within any man in this world, that can name a *Work of Righteousnesse*, *which as an Act, Deed or Duty of Righteousnesse, ought to be observed by the Sons of men*,

Chap. 5. *men,* which the Scriptures of the Old and New Testament do not make mention of, fairly discover and fully comprehend; Therefore the Scripture is an Infallible Teacher of the Doctrine of Salvation.

2. Because there is no Man, nor Spirit, or Light within any man in this world, that can name a *work of wickedness, which is an Act or Deed of wickedness, ought not to be done* by any of the Sons of men, which the Scriptures do not most severely forbid, upon pain of the greatest Punishments to be inflicted on them that persist therein; Therefore the Scripture is an infallible Teacher, *&c.*

3. Because there is no Man, nor Spirit, or Light within any man in this World, that can *declare any Promise, either of Peace or Happiness, which as a Promise from the True God, ought to be embraced by the Sons of men,* which the Scriptures of the Old and new Testament do not make mention of, and very fairly and fully declare; Therefore the Scriptures are an infallible Teacher, *&c.*

4. Because there is no man, nor Spirit, or Light within any Man in this world, that can *declare any Punishment which God will inflict upon sinners for their disobedience,* which the Scripture speaketh not of, and very

very fully declares; Therefore the Scriptures are an infallible Teacher, &c. Chap. 5.

5. Becauſe no Man, nor Spirit, or *Light within any man*, &c. can *prove any act or deed which the Scripture calls an act of Righteouſneſs, to be an act or deed of Wickedneſs; Therefore the Scripture is an infallible Teacher*, &c.

6. Becauſe no Man, nor Spirit, or *Light within any man, can prove any act or deed, which the Scriptures call an act of Wickedneſs, to be an act or deed of Righteouſneſs*; Therefore the Scripture is an infallible Teacher, &c.

7. Becauſe no Man nor Spirit, or *Light within any man*, &c. can prove *any Promiſe which is made in Scripture to be falſe, or that it ſhall not be made good, according to the condition thereof, to thoſe to whom it is made*; Therefore the Scripture is an infallible Teacher, &c.

8. Becauſe no Man, nor Spirit, or *Light within any man*, &c. can *prove that any of the Threatnings expreſſed in the Scriptures againſt the workers of iniquity, are either unreaſonable or falſe*, or that they are not according to the minde of God, or ſhall not come to paſs; Therefore the Scriptures of the

Old

Chap. 5. Old and New Testament, are an infallible Teacher, &c.

The Word of God therefore expressed in the Scriptures of Truth, concerning his Commandments, his Promises, his threatings, is very far in Authority and clearness beyond any Spirit, or *Light*, in any mortal man in the world; therefore I conclude they are above all mens books, words, or Doctrine, an *infallible Teacher*, & such as are able to *make wise unto Salvation, through faith in Christ Jesus*; being *given by inspiration of God, and are profitable for Doctrine, for Reproof, for Correction, for Instruction, in Righteousness, that the Man of God may be perfect, throughly furnished unto all good works*, 2 Tim. 3. 15, 16, 17. *Search the Scriptures therefore*, saith the Lord Jesus Christ, *for they are they which testifie of me*, Joh. 5. 39. *To the Law, and to the Testimony*, saith the Prophet, *if they speak not according to this Word, it is because there is no Light in them*, Isai. 10. 20.

Sect. 6. To the foregoing grounds, I will add two other, whereby the Light and power of the *Doctrine of the Scriptures* is further manifested, and so conclude. The first of which is taken from, Ephes. 5 13. *Whatsoever*, saith the Apostle, *doth make manifest*,

first, is Light, now the *Scriptures doth make manifest, the mystery which was kept secret since the world began; which according to the Commandment of the everlasting God*, is, by the Doctrine of the Apostles, *made known to all Nations, for the obedience of faith*; therefore according to *Pauls* Doctrine, the *Scripture is Light*, for by it *is the way of Salvation manifest*. See Rom. 16.25,26. Rom.15,4. 2 *Pet.*3.1,2. Chap. 4.

The Apostle *Peter* also teacheth the same Doctrine; for after he had declared, what they which were with Christ in the Mount had seen, and heard, he tells us, that *we have a more sure word of prophesie, or of the Prophets, whereunto ye do well*, saith he, *that ye take heed, as unto a Light that shineth in a dark place, until the day dawn, and the day star arise in our hearts*; that is, as hath been already shewed, until the Resurrection of the dead, *and coming of Christ from heaven, with his mighty Angels*, &c.

Now we know, that a shining *Light* in a dark place, is of great use; of such concernment is the Doctrine of the Scriptures, as the Prophet Teacheth, *The Commandment of the Lord is pure, saith the Prophet, Enlightening the eyes*, Psal.19.8,9. *Thy word is a Lamp unto my feet*, saith he, *and a light unto my paths*; Oh! of what blessed con-

Chap. 5. cernment are the Scriptures of Truth, to direct in the way of the Lord, unto which *sure word of Prophecie, or of the Prophets and Apostles of Jesus Christ, we shall do well, if we take heed, as unto a Light that shineth in a dark place*; remembring this first, *that no Propheſie of the Scripture, is of any private interpretation; for the Propheſie came not in old time by the will of man, but holy men of God spake as they were moved by the holy Spirit*; They are not therefore of private or particular interpretation, as though they did concern one time, or the men only which spake them; But they are of a general interpretation, and do concern, as *they are Propheſies, and declare the Doctrine of Salvation, all times, and People*, as saith the Prophet; *This shall be written for the generation to come, and the People which shall be created, shall praiſe the Lord*, Pſ. 102. 18. *Bow down thine ear*, saith *Solomon, and hear the words of the Wiſe, they shall be fitted in thy lips, that thy truſt may be in the Lord; have not I written to thee excellent things, that I might make thee to know the certainty of the words of Truth, that thou mighteſt anſwer the words of Truth, to them that ſend unto thee*: See Pro. 22.17,18,19,20, 21,22.

Therefore did *Peter* write both his Epiſtles,

Epistles, viz. *to stir up the pure minds of the believers, by way of remembrance*, that those that had obtained pure minds, *might be* mindful of the words spoken before by the holy Prophets, and of the Commandments of the Apostles of the Lord and Saviour; *Knowing this first*, saith he, *that there shall come in the last dayes, scoffers*, viz. such as will taunt and scoffe at the Scriptures, at the Doctrine written therein, and at such as believe and practice it; *Which scoffers do walk after their own lusts, and not after the words of the holy Prophets, and the Commandment of the Apostles of Christ:* Oh! how much is this fulfilled in these dayes, by which we know it is the last times, 2 *Pet.* 3. 1, 2, 3. Let Believers therefore take heed and *beware of false Teachers*; let them believe and imbrace the *Doctrine of the Scriptures of Truth*, Dan. 10. 21. which teach us, *that we should believe that Jesus is Christ the Son of God, and that believing we might have Life through his Name*, 1 John 20. 31. Let them therefore *give themselves to the reading, or hearing the Doctrine of the Scriptures, and as every man hath received the gift, whether of Prophesie, Ministring, Teaching, or Exhortation*, Rom. 12. 6, 7, 8. *So ought they to minister* Chap. 5.

Chap. 5. *the same one to another, as good Stewards of the manifold Graces of God,* 1 Pet. 4. 10.

Sect. 7. The last ground which I shall insist upon, is the *powerful opperation of the Doctrine of the Scriptures, upon the hearts of such as believe,* which experience the good things of God can witness, *viz.* that upon *reading, hearing,* and *meditating in the Scriptures of Truth,* God hath sweetly *refreshed* their *spirits* with *riches* of *Grace, spiritual Comforts* and *Heavenly consolations,* and made *the Scriptures of Truth,* a *word of Power,* by which he hath powerfully wrought both to *convince* & *convert* them, to *turn them from darkness to light, from the Kingdom of Satan, to the Kingdom of Jesus Christ,* Acts 26. 18. Yea, it is an evident Argument, that they which are strangers to what I here say, let their Profession be what it will, Truth was never yet espoused to their Souls, never did any *man of God* say that the *Scripture is a dead Letter,* a *Carnal thing,* to *feed the Carnal* mind; Oh the Darkness that is in some that boast of *Light*! who can call the holy Scriptures a dead Letter, a Carnal thing to feed the Carnal mind, and yet themselves do fill the Nation with Books and Writings; what may one think of this, but that they do either

ther *condemn the thing which themselves allow*, or else they have found out a way to make their Letters and Books to become Spiritual, and to cause all other, even the *Sacred* Scriptures to become Carnal, which though written or Printed, as theirs, yet not from the same inspiration, for the Doctrine of the Scriptures was written by the Inspiration of God? But how can there Doctrine be from the same inspiration, which is against the Doctrine of the Scriptures? Chap. 5.

How much therefore is it to be lamented, that the Scriptures of Truth should be so villified and reproached, and that any should be so deluded as wholly to neglect the reading of them, and let them lie in the corners of their houses, without all regard of them? alas, it was not so with Professors in the Marian dayes, when one Book of it was at five pounds value, and for the least *Epistle*, a man would give a load of hay, and carry it up to *London* into the Bargain; but now we having plenty, men dare abuse it, and tread it under their feet, and because it doth not cry out with a vocal voice, and reprove, in and by it self alone; therefore they conclude it is worth nothing, and yet can highly esteem of their own Books, although they can do as little.

But now consider, take the best grain

that

Chap. 5. that can be procured, lay it in a dry place where it cannot grow, and will it become fruitful? not at all; But sown in the field, and it will bring forth abundantly: Even so, lay thy Bible in a corner of thy house, without regard of the Doctrine therein contained, and it will be no waies profitable to thee; but lay up the Doctrine thereof in thy heart, where it should be, and it will become a fruitful Word to thee; for it is not likely, that the Doctrine of the Scriptures should do thee any good, or that thou shouldest feel any vertue in it, while thou endeavoureſt to shut it out of thy heart, but let the sayings of the Scriptures, when and where they reprove for sin, and exhort to amendment of life, *let the Judgements therein written against the workers of Iniquity*, and the *Promises of Grace*, which God hath there recorded for the comfort of them, that by Faith lay hold on Jesus Christ; come close to thy heart, and *pray, that God may make those Promises* thine, and yield up thy self to the *holy directions therein contained*, and then thou wilt find that there is *vertue in the Scriptures*; Oh! there is a *Divine flame* in them, if they be but taken to the heart, that will *warm* and *quicken* the *dead* and *benummed affections*;

Did

Did not the Words of Christ make his Disciples hearts to burn within them, while he talked with them, and while he opened to them the Scriptures I Luke 24.32. Oh! therefore give diligence to obey what is written in the Scriptures of Truth; for if you that are contrary minded, shall not consider and leave your Inventions, and the *Traditions of men*, which you have imbraced, your *sin lyeth at your own doors*, and your blood upon your own heads; for what a sad thing is it, that men should quote Scriptures, *like Satan, to justifie their Doctrine of deceit*, which they deliver, and yet notwithstanding esteem the *Scriptures of no value?* That men should *wrest the Scriptures to their own destruction*, 2 Pet. 3.16. Cry down the *Word of God*, and set up *the Word of man, and Satan*; yea, they can reprove some for reading the Scriptures; and yet if one have been at their Meetings, and while they are teaching up the so called *Light within*, be reading one of their Books, giving little or no heed to what is spoken, yet he is not reproved; By which it is evident, that they know, that *the design which they drive on, is not in the Scriptures of Truth, but in their own Books*; and therefore it is of like acceptance with them to read their Books, Chap. 5.

as

Chap. 5. as to hear their Preaching. Let all believers therefore pray, that they may be delivered from them, which Preach up the so called *Light within*, who deny the Doctrine of the Scriptures of Truth, expressed in the Bible, to be the *Word of God*, and set up their own sayings, for a rule of direction, which yet *hath no Testimony from God, or from his Word.*

Sacra Scriptura est liber vitæ, origo æterna; Cujus incorporalis Essentia; Cujus cognitio vita; Cujus Scriptura indelebilis; Cujus inspectus desiderabilis; Cujus Doctrina facilis; Cujus Scientia dulcis; Cujus profunditas inscrutabilis; Cujus verba innumerabilia, & unum tantum Verbum omnia. Hug. de art. Noe.

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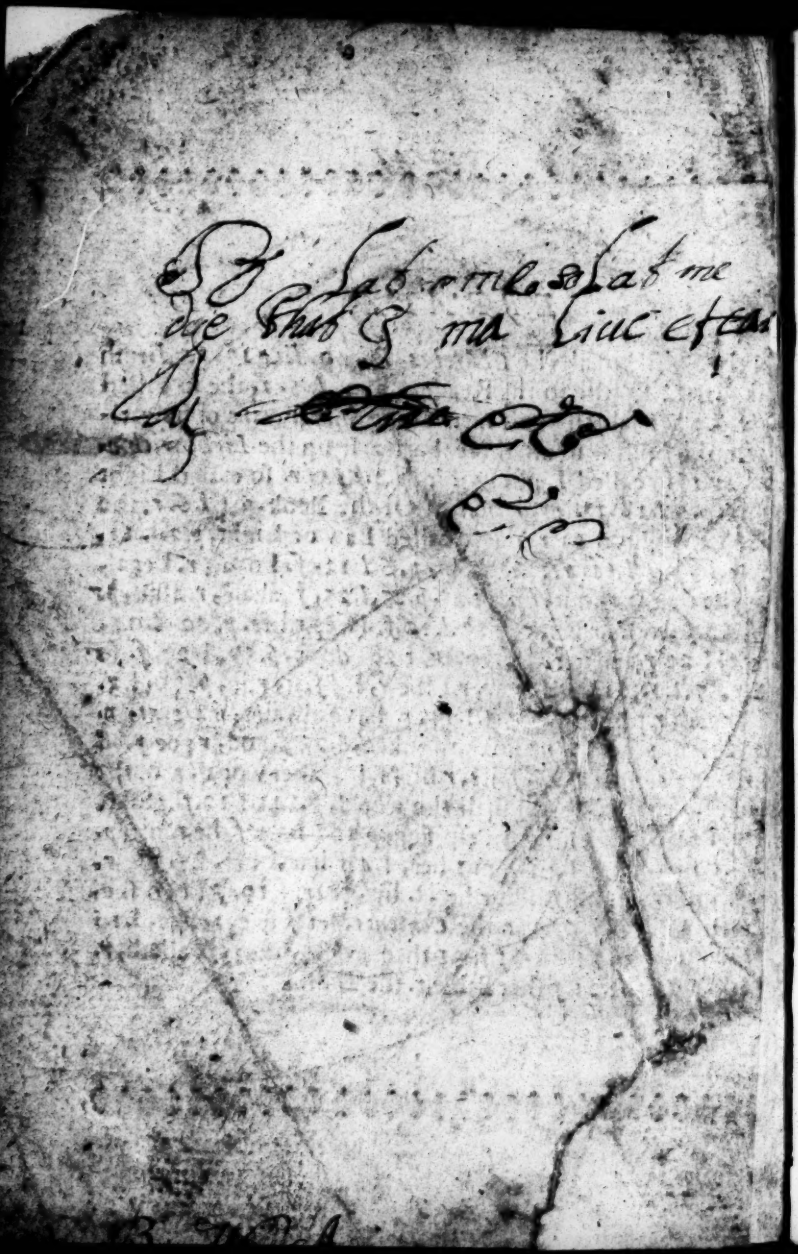
Thus Englished.

The Sacred Scripture, is the Book of Life, Whose Original is Eternal; Whose Essence is incorporeal; Whose Knowledge is Life; Whose writings is indeliable; Whose inspect is desireable; Whose Doctrine is easie; Whose knowledge is sweet; Whose depth is unsearchable; Whose words are innumerable, and onely one Word All.

THE END.

ERRATA.

IN the Epiſtle to all the *Churches*, *Page* 3. *line* 17. *read* truth is. In the Epiſtle to the Reader, *p.* 3. *l.* 5. *r.* the ſo called *Light*, *l.* 21. *r.* which in all men as the only means of Salvation. In the Epiſtle to all thoſe that teach up the *Light within*, *p.* 2. *l.* 27. *r.* ſo called Light within, *p.* 4. *l.* 14. *r.* ſo called Light within, *p* 5. *l.* 18. *f.* lies, *r.* lyar. Of the Book, *p.* 1. *l.* 6. *r.* the ſo called Light, *l.* 21. *r.* the ſo called Law or Light, *p.* 2. *l.* 11. *r.* makeſt, *p.* 3. *l.* 11. *r.* preacheth, *p.* 6. *l.* 13. *f.* Loyal, *r.* Legal, *l.* 19 *f.* ſo that it, *r* ſo it, *l.* laſt *r.* as, *p.* 27. *l.* 25. *f.* abaſe, *r.* alaſs, *p.* 28. *l.* 12. *f.* works, *r.* work, *p.* 29. *l.* 10. *f.* lives, *r.* life. *p.* 42. *l.* 11. *dele* it, *l* 20. *r.* and to render, *p.* 47. *l.* 28. *d.* yet, *p.* 50. *l.* 23. *f.* ſo *r.* to. *p.* 57. *l.* 1. *f.* I ſhall ſhew, *r.* I ſhew, *l.* 3. *f.* at, *r.* in, *p.* 70. *l.* 3. *f.* plunged, *r.* plagued, *p.* 75. *l.* 11. *r.* have alwaies, *margent*, *r.* Acts 24. 16. *p.* 76. *l.* 7. *f.* ſpoke, *r.* ſpoken, *l.* 23. *f.* god, *r* goe. *p.* 88 *l.* 2. *r.* Angels, *p* 91. *l.* 15. *f* its, *r* his, *l.* 17. after world, *r.* of the ungodly, ſo by his word ſhall the world, *p.* 141. *l* 12. *f.* god, *r.* goe, *p.* 144. *l.* 2 *f.* deſiring, *r.* deſpiſing, *p.* 167 *l.* 23. *f.* he, *r.* ſhe, *p.* 168. *l.* 1. *f.* he, *r.* ſhe, *l.* 3 *f.* him, *r.* her, *l.* 4 *f.* him, *r.* her, *l.* 5. *f.* he, *r.* ſhe, *f.* him, *r.* her, *l.* 8. *f.* him, *r.* her, *f.* his, *r.* her, *l.* 10. *f.* he, *r.* ſhe, *l.* 22 *f.* his, *r.* her, *p.* 173. in the *Contents*, *l.* 1. *f.* fine, *r.* five, *l.* 16 *f.* fine, *r.* five, *p.* 174. *l.* 15. *f.* he, *r.* thee, *p.* 185. *l.* 8, 9. *f.* alleth, *r.* calleth, *p.* 205. *l.* 21. *f.* that Bible, *r.* the Bible.